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Eighty-third Semi-Annual Conference

OF THE
CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS



HELD IN THE
Tabernacle and Assembly Hall,
Salt Lake City, Utah, October 4, 5, 6, 1912-13
with a full report of the discourses

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Eighty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY.

The Eighty-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Friday, October 4, 1912, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthon W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Brigham H. Roberts and Levi Edgar Young were in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women

representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing the hymn:

Come, come, ye saints, no toil nor labor fear,

But with joy wend your way;
Though hard to you this journey may appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will swell—

All is well! all is well!

The opening prayer was offered by Elder Charles A. Callis.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by night,
Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Constant need for God's help.—Many people learning truth about "Mormonism."—Sad plight of Saints who colonized in Mexico.—Wisdom and generosity of national authorities eulogized.—Saints should patiently acknowledge over-ruling providence in

adversity.—Glorious mission of peace indicated for United States.—The Ten Commandments, and the Gospel, eternal.—Duty of Saints to sustain United States Constitution.

I feel very dependent this morning upon the presence of the Good Spirit. I do not feel either **physically** or mentally able to perform the duties which are required of me without the assistance of the Spirit of the Lord. I do not know that any man is able to carry on the work of the Lord which may be required at his hand, independently of the Lord, or without the promptings and inspiration of the Spirit which comes from the Father of Light, with whom there is no variableness nor shadow of turning. I think it is the duty of all men, especially those connected with the Church of Jesus Christ, to live humbly before God, and to be prayerful and submissive to the law of the Lord. If we succeed in standing faithful before Him, however strong we may feel within ourselves, or capable to bear the burdens and responsibilities that may rest upon us, the time will come, however much we may have been disinclined to acknowledge it before, when we will be compelled to acknowledge the hand of God in our success. We will not be able to accomplish it alone.

I feel very grateful this morning for the privilege that I enjoy of being present at this opening session of the eighty-third semi-annual conference of the Church of Jesus Christ of Latter-day Saints, which comparatively only a few years ago was organized under the laws of the state of New York by six individuals, and but very few besides them had become acquainted with the new revelation and embraced it. And from that small beginning we

look today out upon this manifestation of the mercy and blessing of the Lord, and the work that was begun by those six first members of the Church, under the inspiration given to that boy whom the world holds in derision and in unbelief, to a very large extent, but whose mission and the results of whose labors are becoming more widely and better known, and more clearly understood by the intelligent men and women of the world to whom this message has been sent.

I am often impressed, while attempting to speak to the Latter-day Saints, with the impotency of man and his utter dependence upon the Lord in the accomplishment of that which has been done in the interest of the restored Gospel of Jesus Christ in the latter day. I look out over the world today and I comprehend that there are tens and hundreds of thousands of the best men and women in the world, the most intelligent, thoughtful, independent of character, from almost all lands, who have come to a knowledge of the divinity of the mission of Joseph Smith, and acknowledged it, and many in their hearts, while openly they dare not come out against the prejudices of the world to acknowledge their conviction. And hundreds of thousands of men and women who are sufficiently independent in their character, and who are sufficiently intelligent as to give a reason for the hope that is within them, have come forth and have identified themselves, with all that they possess in the world, with the great latter-day work, the foundations of which were laid by God Almighty through the instrumentality of Joseph Smith, the Prophet. And today our country is beginning to see or to obtain a slight glimmer

of the true character of the work that Joseph Smith was instrumental in establishing upon the earth, and many of the great and good and intelligent people of the world are beginning to acknowledge that there is some good that can "come out of Nazareth," so to speak.

I feel thankful for the prosperity that has attended the labors of the people of these intermountain valleys during the present season, that the Lord has given us an abundant harvest, the season has been a fruitful one—so fruitful indeed that there is considerable waste of the rich products of the vines and of the trees, there being so much that many people seem to be unable to take care of the fruits of their orchards and their fields. I hope sincerely in the midst of this prosperity, the people of the Church will not forget the Lord in the first fruits of all their increase that their barns may continue to be filled with plenty and, figuratively speaking, that their "presses may burst out with new wine." I hope that we will not forget the Lord in the day of prosperity, that we will not be unmindful of the gifts and blessings bestowed by the hand of the liberal and bounteous giver of every good and perfect gift, for while the earth is fruitful, while the elements are healthful and propitious and all things are favorable and contribute to our prosperity and happiness, we should always be mindful of the fact that it is in consequence of the overruling, merciful providence of the Father of us all. It is essential that Latter-day Saints should be willing to acknowledge cheerfully the hand of the Lord in all things. I realize that there are many things in which it is difficult for us to see or discern

the hand of the Lord—when we are afflicted, when we are troubled, when we may be molested and disturbed in our pursuits, we may feel sometimes,—many of us do,—I presume, that it is extremely hard to discern and to acknowledge the hand of the Lord in it.

We have had some very sad experiences of late,—a large number of our colonists in Mexico have had serious cause for the exercise of faith, patience, forbearance, hope and charity this year; and many of them, I have no doubt, have found it difficult under circumstances which prevail around them to see how the hand of the Lord could ever be made manifest for their good. They have been robbed, plundered and driven from their homes, their rights have been denied them, their property taken away from them, the safety of their wives and daughters jeopardized and their lives threatened, and at last they found it necessary to abandon their homes and possessions, and come away from that land of riot and murder, brigandage and robbery in order that they might escape at least with their lives; and quite a few have not been fortunate enough to get away with their lives, but have fallen by the hands of marauders and assassins.

The Latter-day Saints who colonized in Chihuahua went to Mexico not by chance. I have said it many times before, and I repeat it again. They went there with the consent and approval of the presiding authorities of the Church of Jesus Christ of Latter-day Saints, under conditions that made it proper, advantageous and beneficial to them to go there. They have suffered a great deal at the hands of degraded, unprincipled men. Many

of the race unquestionably have good hearts and will manifest their goodness when under the influence of good men and of favorable surroundings, but too often only when it may appear to them to be to their interest to do so, but they are by no means an elevated race of people; and I think we have sufficient evidence to prove the fact that the Almighty, who is the Father of all men and who overrules the destinies of all the nations of the earth, has for some time been ready to permit a scourge and perhaps devastation and ruin to come upon that people until the remnant of them shall be taught a lesson that may help to elevate them a little in the scale of human and national intelligence.

Many of us, perhaps, have not worried much about the condition of our people in Mexico, but it has been a constant source of anxiety to me and to my brethren of the Presidency and the Twelve. We have felt deeply the troubles that have come upon our people there, and we have regretted exceedingly the necessity they have seen to move away from their homes (many of which are equal to some of the best homes that we possess in this land) and from their lands, their fields, their orchards, their flocks and herds, to escape the indignities that were heaped upon them by brigands, renegades, marauders and plunderers. Some of our people and many others have stood ready to condemn the authorities of our nation for not interfering with the treatment they have received and that other American citizens have received at the hands of the Mexican people. But I feel thankful a higher wisdom has dictated the course of the executive authorities of our nation, by which they have kept their hands clean

from the shedding of blood, and our sons, our brothers and perhaps our fathers from being drawn into a protracted war with Mexico, which might last for years, and cost untold blood and treasure, even if the whole power of the United States should be brought to bear to quell the disturbances there and to bring peace to the land. It is a mountainous country, and much of it a desert land, brigands and marauders might infest those mountains for years, in spite of all that armies could do to ferret them out, and while that condition should exist, neither life nor property of decent people would be safe in the land. I am glad that the authorities of our government have seen it wise to let them slay themselves, if they are determined to slay and destroy. I think it is fortunate that our people have escaped from the land with their families and we wish it to be understood that their mission there is, at least for the time being, at an end, and that they may feel themselves at liberty, not only to abandon the country if they choose to do so, but to go elsewhere, where conditions will favor their endeavors to make new homes and establish themselves in a civilized land, where life is protected and where the possession of property is safe, and where they can dwell in peace and be happy.

I cannot refrain from expressing my sincere gratitude to our national authorities for the generous kindness they have shown to American citizens who have suffered so much on account of the deplorable conditions existing in Northern Mexico; by appropriating large sums of money for their relief. Every good citizen will hail with pleasure this act of kindness on the part of our

government. And none more so than the citizens of Utah and adjoining states, where so many of the kindred and fellow citizens of the Mexican exiles reside.

It is of course necessary for our people who have been driven away from there to secure every right that they possibly can for the recovery of their properties which they may have been or may be deprived of. Whether the time will come in the near or distant future that our people may go back to the land that they have bought and paid for, to the homes that they have built and beautified, to the fields that they have subdued and cultivated, and to their orchards and rightful possessions,—whether the time will come or not within the near future or even the distant future, I am not prepared to say. But I would guess that the time *will* come when that land will be overspread by more intelligent people than inhabit it now, and when there will be a stable government established there, which will be able to guarantee the protection of the rights of the citizens of the land. I believe that time will come whether it may be attained by friendly intervention or otherwise. I believe that the government of the United States will eventually, if need be, take a hand in bringing to pass peace and reconciliation and good government in that land, not by means of war and bloodshed, but by more conciliatory measures, that of being a peacemaker and powerful advisor for good to that poor, degraded people. I do not anticipate peace to be restored there for years to come unless peace can be brought to pass by the intervention of some friendly hand and greater wisdom than the people themselves possess.

Now in relation to these matters I want to say that our hearts have been touched, our sympathies have been drawn out towards our people of Mexico. We have prayed for them, we have thought of them day and night, and now we feel to say to them that they are at liberty to make homes wherever they can find suitable locations among their own people and in their own nation, where they have or will have at least an assurance of protection and of civil liberty. Yet we would like them not to lose or to neglect any chance or opportunity to avail themselves of all the rights that belong to them, to be realized hereafter when the time of proper adjustment and righteous judgment shall come to them. I could not advise our people to go back to Mexico under existing circumstances. Indeed, I would advise them not to go back, if I should give advice at all to them, but we wish our brethren to feel at liberty to do just what they feel in their hearts will be for their best good. It is the privilege of every individual in this Church to enjoy the spirit of revelation from God Almighty sufficient to guide him in the performance of his duty, and in the doing of that which will be overruled for his best good, and we hope that our brethren will continue to live in possession of this spirit, by which they may be directed in the right path to do the right thing for themselves, their families and their interest, and ~~not~~ be drawn into doing anything that would result in their injury, or the injury of their cause.

Recurring again to the condition of our people of whom I have been speaking, it is hard for them to see why Providence will permit or has permitted conditions to arise that

have placed them in the position that they are in. On somewhat parallel lines our people might go back in memory to Ohio and to Missouri and to Illinois, and recall incidents and conditions that existed in those early days by which our people were harassed, mobbed, persecuted, hated and driven away from their possessions both in Ohio, Missouri and in Illinois. It was hard for our people in those times, and under the conditions that then existed, to see where God in His providence designed good for His people in permitting these conditions to exist. But who today will dispute the fact that, although we were compelled to leave Ohio, Missouri and Illinois against our will, our wishes, our interests temporally, as was supposed,—it was for our ultimate good? Which of us will now contend that the overruling providence which brought us to this place was a mistake? None of us! When we look back to it we see clearly, beyond any possible doubt, that the hand of God was in it. And while it was necessary for us to be moved from our footholds on the soil that our fathers had obtained from the government of the United States, and from old settlers, and while we were compelled to do it against our supposed interests—we now see it has resulted in the greatest blessing possible to us and the Church.

What would we have done in Ohio? What room was there for growth and development for the Church of Jesus Christ of Latter-day Saints in Caldwell County or in Jackson County or in Clay County, Missouri? Where was the chance for this Church to spread abroad, grow and obtain a foothold in the earth, as we possess it today,

in the state of Illinois? A populous state, her lands occupied by older inhabitants who were uncongenial and unfriendly. They had no faith in our good intentions, nor in the divinity of our cause. They feared us because the Saints were progressive. The spirit of growth, development and of advancement characterized the life and labors and existence of communities of Latter-day Saints, as it has with our people in Mexico.

In Mexico within a few miles, at the most, of some of the most progressive and beautiful settlements and towns that can be found in our land, which have grown up in a few years by the industry and perseverance of the Latter-day Saints, are old Spanish towns that have existed for hundreds of years that would be unfit for civilized people to dwell in. And these contrasts have been brought to the attention of those degraded people; it has been pointed out to them: "See how these Americans prosper in your land! See how they build mansions! How they build colleges! How they have improved! How they have prospered! And look at your little hovels that you and your fathers have lived in for ages! We want to get rid of these Americans."

That was the spirit of the exhortation given by one of their commanding officers to the rebels, which inspired them to hatred and to plunder. I will venture the prediction that if our good people from Mexico will only maintain the spirit of the Gospel, and will seek to see and observe, in the midst of the clouds that overshadow them today, and acknowledge the hand of God in that which has occurred, by and by, if not now, they will see it. They

will see that the Lord Almighty has delivered them perhaps from death, and perhaps from something that would be worse than death, if they had been permitted to remain. I do not know. Do not be discouraged. You have friends here, and friends everywhere. You have proven your worth, your intelligence, that you are men and women of high standing among men. You have been patient and forbearing; and when you have had to suffer indignities, you have taken it patiently; when you have been smitten you have not smitten again; when your brethren have been shot down in cold blood you have restrained your passion, you have withheld your wrath, and you have exercised your patience and have been willing to leave these things in the hands of God.

Who could do this but men of the highest type in the world? Who could do it except he was inspired by the spirit of the meek and lowly Son of God, who said to the world: "If a man smite you on the one cheek, turn to him the other also," and "return good for evil." Exercise patience, forbearance, long-suffering, forgiveness, for they who would wrong you "know not what they do," any more than those who cried, "Crucify Him and let His blood be upon us and our children."

These miserable people are moved by greed and jealousy, and the spirit of their leaders who are apparently steeped with hatred and envy toward a people that can prosper in a land that will doubtless lie dead and unimproved for centuries to come, as it has in the past, if no one goes there to improve it and to develop it other than the wretched people who inhabit it today. We are not here to shed blood. God has not re-

quired of us to take up arms against mankind to defend ourselves by the bayonet or the cannon or the sword. He has given us a chance to get up like gentlemen and come away from the scene of strife, and hypocrisy to where we can find peace and freedom. That is far better than to have the stain of blood upon our hands. We do not want their blood on our hands, nor do we want our blood shed by them. We are not obliged to stay among them, and I hope that wisdom and the spirit of "peace on earth good will to men" will pervade the councils of our nation; that by and by, perchance, an opportunity may open up by which intervention, not by arms, not by war, but by overtures of peace and good will to those people, that they may be brought to a realization of the dreadful conditions they are bringing upon themselves and upon their country. We do not want war. We do not want to see our nation go to war. We would like to see it the arbiter of peace for all nations. We would like to see the government of the United States true to the Constitution, an instrument inspired by the spirit of wisdom from God. We want to see the benignity, the honor, the glory and the good name and the mighty influence for peace of this nation extended abroad, not only over Hawaii and the Philippines, but over the islands of the sea east and west of us. We want to see the power, the influence for good, for elevating mankind, and for the establishment of righteous principles spread out over these poor helpless peoples of the world, establishing peace, good will and intelligence among them, that they may grow to be equal, if possible, to the enlightened nations of the world.

I always thought it was a mistake when one of our administrations turned down the overtures of Hawaii to be annexed to and become a part of the United States. And I admired the wisdom of another administration which admitted them to territorial rights and privileges under the protection of our government.

I think it is our duty to cultivate peace, and to ameliorate the condition of the Filipinos, Hawaiians, Haytians and Cubans, and elsewhere in the world. I believe the time will come when the arm of peace of this nation will be extended to the distracted little southern republics, where a rebellion arises almost every year against their constituted authorities. I hope to see the day when the counsels of peace and good will from this powerful nation will be so recognized by the people of this continent all the way to the south of us, and by the inhabitants of the islands that border upon our coasts, both east and west, that peace and good will and elevation may be brought to pass and established among them through the instrumentality of an enlightened people. And I hope with all my soul that the members of the Church of Jesus Christ of Latter-day Saints will be loyal in their very hearts and souls, to the principles of the Constitution of our country. From them we have derived the liberty that we enjoy. They have been the means of guaranteeing to the foreigner that has come within our gates, and to the native born, and to all the citizens of this country, the freedom and liberty that we possess. We cannot go back upon such principles as these. We may go back upon those who fail to execute the law as they should. We may be

dissatisfied with the decision of judges, and may desire to have them removed out of their places. But the law provides ways and means for all these things to be done under the Constitution of our country, and it is better for us to abide the evils that we have than to fly to greater evils that we know not what the results will be. All we have to do if an officer is not executing the duties of his office righteously is to impeach him or wait till his term of office is out, and then shelve him in the lawful way. The people have the power to leave him out and put a better man in his place, and that is strictly in accordance with the commandments of God contained in the book of Doctrine and Covenants. "Wherefore honest men, and wise men should be sought for diligently and good men and wise men ye should observe to uphold," in positions of honor and of trust, that they may execute righteousness and prove themselves worthy of the confidence and patronage of the people who elevate them to positions.

I believe with all my soul in the Gospel of Jesus Christ, and in the law of God, and I do not think any honest and intelligent man or woman could help but believe in the justice, the righteousness and the purity of the laws that God wrote upon the tablets of stone. These principles that I propose to read to you are the foundation and basic principles of the Constitution of our country, and are eternal, enduring forevermore, and cannot be changed or ignored with impunity:

"And God spake all these words, saying, I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of

bondage. Thou shalt have no other gods before me."

That is what it means now, and what it meant to the Latter-day Saints and what the Latter-day Saints understood it to mean when they embraced the Gospel of Jesus Christ.

"Thou shalt have no other gods before Me." He is the Father of our spirits, the Father of our Lord and Savior Jesus Christ, who is our God; and we shall not have any other before Him.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth."

"Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto them that love me and keep my commandments."

Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. The infidel will impart infidelity to his children if he can. The whore-monger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that the children should inherit from their fathers, and if they sow the seeds of corruption, crime

and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes for His wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep His commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties, they are the effects of disobedience to His law. The results of men's own acts follow them.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

This is an eternal principle; it is not one that we may obey today and disobey tomorrow, or that we may espouse today as a part of our faith, and abandon tomorrow with impunity. It is a principle that is inherent in the plan of life and salvation, for the regeneration of mankind.

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, and in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy man-servant, nor thy maid-servant, nor thy cattle," etc.

That is: "Thou shalt honor the Sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in

order that we may be in harmony with God's law and commandments; and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result, if we continue? Our children will follow in our footsteps; they will dishonor the command of God to keep one day holy in seven; and will lose the spirit of obedience to the laws of God and His requirements, just as the father will lose it if he continues to violate the commandments.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

When will we ever outgrow that command? When can we set it aside? When shall we reach the time that we can dishonor our father and mother? Never! It is an eternal principle, and I am sorry to say—not sorry for the Japs and for the Chinese, these heathen nations, as we have been in the habit of calling them—I am not sorry for them but for the comparison with them. Those heathen nations set the civilized Christian world an example in the honor they bestow upon their parents, and yet this Christian people and nation and all the Christian nations of the earth, who have the word of the Lord, and the counsels of the Son of God for their guidance, are not leading out in setting an example of obedience, as they should, to this great commandment of the Lord. "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Again, "Thou shalt not kill." That is a command of God. It is irrevocable unless He revokes it; you and I can't revoke it; we must

not transgress it; it is binding upon us. We should not take away the life we cannot restore or give back. It is an eternal, unchangeable law.

"Thou shalt not commit adultery." Just as unchangeable, just as eternal, for the adulterer hath no place in the kingdom of God, nor can he attain to an exaltation there.

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor anything that is thy neighbor's."

"Thou shalt not covet." We may say we are thankful that the Lord has blessed our neighbor above that which He has blessed us. We may be thankful that the Lord has given to our neighbor greater wisdom and ability to honestly gather to himself. But we should not covet it. We should not be envious, because we are commanded not to be.

Now, these are the commandments of God, the principles contained in these commandments of the great Eternal are the principles that underly the Constitution of our country and all just laws. Joseph Smith, the prophet, was inspired to affirm and ratify this truth, and he further predicted that the time would come, when the Constitution of our country would hang as it were by a thread, and that the Latter-day Saints above all other people in the world would come to the rescue of that great and glorious palladium of our liberty. We cannot brook the thought of it being torn into shreds, or destroyed, or trampled under foot and ignored by men. We cannot tolerate the sentiment, at one time expressed, by a

man, high in authority in the nation. He said: "The Constitution be damned; the popular sentiment of the people is the constitution!" That is the sentiment of anarchism that has spread to a certain extent, and is spreading over "the land of liberty and home of the brave." We do not tolerate it. Latter-day Saints cannot tolerate such a spirit as this. It is anarchy. It means destruction. It is the spirit of mobocracy, and the Lord knows we have suffered enough from mobocracy, and we do not want any more of it. Our people from Mexico are suffering from the effects of that same spirit. We do not want any more of it, and we cannot afford to yield to that spirit or contribute to it in the least degree. We should stand with a front like flint against every spirit or species of contempt or disrespect for the Constitution of our country and the constitutional laws of our land.

Faith in God is an irrevocable principle, just as much as "thou shalt not kill;" "thou shalt not steal;" "thou shalt not commit adultery." Repentance of sin is an eternal principle and is as essential in its place and is as much an integral part of the gospel of Jesus Christ as is: "Thou shalt not kill," or "Thou shalt have no other gods before Me."

Baptism for the remission of sin by one having authority is an eternal principle, for God devised it, and commanded it, and Christ Himself was not above obeying it; He had to obey it in order to fulfil the law of righteousness.

And then the rites of the Priesthood of the Church as the Lord has revealed them, and the principles that underly the organization of the Church of Jesus Christ are irrevoca-

ble, unchanging and unchangeable. We talk of the "Everlasting Gospel of Jesus Christ," which "is the power of God unto salvation," and these principles in and of themselves are eternal principles and will last while life or thought or being lasts or immortality endures.

My brethren and sisters, let us obey the Gospel; let us keep the commandments of God. If we will obey the Truth the Truth will make us free. How free? Free from sin, free from the results of transgressing the law, which is sin, for sin is transgression of the law of God; free from transmitting loathsome diseases; free from every immoral act, and the consequences therefor. Free from bloodshed, and from deceit and hypocrisy. It will make us honest, and devoted to that which is good, to that which we believe and know to be right.

I am for the Kingdom of God and His righteousness, and I am willing to leave all other things to the mercy and kindness of the Father to be supplied as He may feel disposed. God bless you is my prayer. Amen.

A quartet, "Ye have come again, sweet days of pleasure," a selection from an operatic composition by Prof. Evan Stephens, was rendered by Josie Hinckley, Aura Rogers, Lorus Pratt, and Dr. W. S. Holdaway.

PRESIDENT ANTHON H. LUND.

The Bible a book of inspired writings, though imperfectly translated—Modern Scripture as important as the ancient—Changes in national affairs should be carefully considered.

I have listened with much interest to the able discourse that has been

delivered by our President. I hope that every one in the house heard him, for I know, and the Latter-day Saints know, that he has given us correct principles and the word of the Lord.

When he read the Ten Commandments I thought that here we have a law given several thousand years ago, which I do not think any one can improve, and which is today as important and necessary to be obeyed, and as fitting to all the conditions of man as when the Lord first wrote them on stone tablets with His own finger. He gave them to Moses, who has been called His first pen. It is true that we have very few writings from the ages before the time of Moses, and yet we have reason to believe there were books written even before the flood, for in the days of the Apostles, Jude quoted the prophecy of Enoch, from which we infer that the writings of Enoch were extant in his day, and I have no doubt that Abraham and Moses had access to the writings of Enoch.

We believe in this book (the Bible) from which the President read the law of God. It is a collection of sacred books written by men of God in different ages under the inspiration of the Holy Ghost. In studying the history of the people of God and reading these sacred books we find prophecies recorded in them which are shown by succeeding writers to have been fulfilled. The Bible contains prophecies clear to the end of the New Testament, and history proves that some of those extending beyond the time of the Apostles have also come to pass. Events foretold by the Son of God when He was upon the earth have taken place, even when it seemed very improbable

that this could be the case. When He sat on the Mount of Olives and looked upon Jerusalem, and beheld the glittering roof of the magnificent temple, the pride of the Jews, He was prompted to say that not one stone should be left upon another of that beautiful structure; a prophecy that must have sounded strange to those who listened to Him, because it was so solidly, so strongly built. Rocks of immense dimensions were laid in the foundations, and placed in the walls; but Jerusalem, refusing to listen to the word of God through His Son, suffered all that He predicted. Not a stone was left upon stone of the temple. The ground even was ploughed so that the Jews should not know the exact place where the temple had stood. These prophecies uttered by men at different times and having been fulfilled, prove the inspiration of those who uttered them, and prove that this book, the Bible, contains the word of God, and hence it should be read and studied and meditated upon now as it has been in ages past. The tendency to look upon it as having been written in ages of ignorance, and therefore not adapted to our time, should not be entertained by us. The word of the Lord is there.

It is true that we have made a modification in our articles of faith, saying that we believe the Bible to contain the word of God in so far as it is translated correctly. Some have thought that that would be an excuse for us to refuse certain parts and to accept others. Now, I will say for the Latter-day Saints that they believe in the Bible as strongly as those who claim that every word, and every point of punctuation, were placed there by inspiration.

The latter opinion cannot hold. We have very many versions of the scripture, and some statements in one version may be nearly opposite in meaning in another. If we had the original manuscript of the Bible, we might say that we believe that the Bible contains, from lid to lid, the word of God; but knowing that the book has come down to us through the course of many centuries, has been translated and re-translated, written and re-written, and knowing that no human work is perfect, we admit that errors have crept into it, though such errors may have been unintentional. For instance, in the Danish Bible and in the Douy version we are told that the world was framed by the word of God, that from invisible things visible things might be made — something that conforms to the theory of certain philosophers of our age, while the Swedish and German versions say that by the word of God the world came forth out of nothing. In one Bible that remarkable passage of Paul, I Corinthians 15:29, reads: "Why are they then baptized *for* the dead," and in another: "Why are they then baptized *over* the dead." You can take the different translations and you will find them varying. If we then say that we believe the Bible to be the word of God as far as it is translated correctly, and that errors have crept into it, we are only expressing the same idea as some eminent theologians have done. When I was in England I read what Bishop Ellicot said on this matter. He stated that in the Epistle to the Galatians, which contains one hundred and forty-nine verses, he would like to make two hundred and fifty-two corrections, because he held they were incorrect,

inexact and insufficient or obscure. Now, this was an eminent divine, Bishop of Gloucester, in England, who held this view. Going over the Book of Matthew another reverend gentleman says that he could point out seventy mistakes. I do not know whether these men could do this or not. I am not seeking for mistakes in the scriptures, but I want to show that we Latter-day Saints, in believing and upholding the articles of faith formulated by the Prophet Joseph in regard to the Bible, hold consistent views. But let me say to you that the Lord has kept His hand over this inspired volume so that it has come down to us in such a form and shape that it is still His word and a guide to us, and we would like our people to study it.

It is necessary to have the written word of the Lord. When Lehi left Jerusalem it appeared to him to be of the greatest importance to have the writings of the prophets and holy men who had written before he left Jerusalem, and he sent his sons back to Jerusalem, to obtain some of these sacred writings. Through the bravery of Nephi they were obtained, and were taken with them on their journey to this land. In the Book of Mormon we have a corroborative proof of how correctly the Bible has come down to us. Nephi was very much delighted with the prophecies of Isaiah; he read and copied several chapters of them on his small plates, and they have come down to us and are found in the Book of Mormon, and we find very little difference between his copies and our present Bible making the Book of Mormon, as Brother Roberts expressed it in his "New Witness for God," a new witness for the truth of the

Bible. In its simple, plain language it gives unto us the word of God. Remember that it was translated in the years between 1827 and 1830, before the Church was organized, before there could have been any thought in the young man Joseph's mind concerning the greatness of the work that he was called upon to be an instrument in the hand of the Lord to introduce into the world, and still we find recorded in that book the statement that the time would come when the people of God should gather from all nations to this land. What a plain prophecy! And we have seen it and other prophecies in that book fulfilled. Our elders have gone to the different nations and without even preaching the gathering, the spirit of gathering has come upon the people, and the words in the second book of Nephi have been verified and the gathering has taken place.

We have the Book of Doctrine and Covenants containing the revelations of the Lord in our day. We want our people also to study this work and make themselves familiar with the word of the Lord contained in it. While in many sections perhaps instructions given were local, yet in most cases these instructions are just as valuable to us and good for us to follow, 'as they were for those to whom they were given. Also in this book we can point to quite a number of prophecies that have already been fulfilled, especially the early revelations. The fulfilment of these is the more striking when we consider how little Joseph of himself could know of what would take place. The prophecies uttered in that book have come by inspiration, and those that have not been fulfilled will be fulfilled.

In all ages when the Lord has established a dispensation, His word through His servants to the people has been the law to them, and when they rejected it they did so to their own hurt. When Noah preached to the antediluvians he could perhaps not point to scriptures to prove his teaching, but he had the word of God direct to himself, and he told the people of the calamity that awaited the nations except they repented. They chose not to repent and the judgment came upon them. And so we could bring up examples clear down through the ages. When we read the beautiful prophecies of Jeremiah we would think that the people who had him in their midst would have honored him, but because he showed them the errors of their ways, told them the course their government ought to take to secure national safety, they cast him into prison. Had they listened to his words I don't think he would have written his book of Lamentations, but they brought the foretold calamities upon themselves by refusing to obey and listen to the words of an inspired prophet in their midst.

I want to say that there is a great restlessness among the people, both of this nation and others, and there is a desire for a change in governmental methods. Now, while there may be reforms needed and the people want such inaugurated, it is well to take time and reflect upon the measures that are proposed. Look at the history of France. How oppressed the masses of the people were! They wanted a change, but the change they effected was a leap in the dark. We know what misery it brought upon that nation. While, on the other hand, good, staid old England gradually brought about

the reforms that the people wanted, and they are progressing in that safe way. So I want to say that although there is so much restlessness, and so many hope that a change will be for the better, it will be well for all people, and especially the Latter-day Saints, to well consider any measure that is proposed to them, and weigh it well before they adopt it, that they may be sure it will be a change for the better.

May the Lord bless you all, I ask in the name of Jesus. Amen.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Benediction was pronounced by Elder Ben E. Rich.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth
need we roam;
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

Prayer was offered by Elder Joseph E. Robinson.

The congregation sang the hymn:

Praise to the man who communed
with Jehovah!
Jesus anointed that Prophet and
Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I feel very much, my brethren and sisters, the need of your sustaining faith and the blessings of the Lord, to the end that our time may be occupied profitably during the time that I may stand before you this afternoon.

I thought, while President Smith was talking, of an expressive remark in the Doctrine and Covenants, a revelation given to the Prophet Joseph Smith: "Remember, the worth of souls is great in the sight of God;" and it occurred to me that this truth is interwoven with the very fabric of "Mormonism," that it is one of the corner stones of the Gospel, that it is a part of the very genius of so-called "Mormonism." For many years the thought was prevalent that man was created for the principal purpose of giving praise to His Maker, that the purpose of the Lord in the creation of man was that he might render praise unto His Maker. While that is a very pleasing and profitable occupation for mankind, yet we are given to understand in modern revelation, through the Prophet Joseph Smith, that praise and prayer are not the chief purposes in the creation of man. We are told, by the Lord: "Behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." We learn in modern revelation of the dignity of the human soul, of its immortality; also that intelligence, an attribute of spirit, "was not created, neither indeed can be," to use the language

as recorded in the ninety-third section of the Doctrine and Covenants. We learn that we are the spiritual children of God the Eternal Father. Jesus makes this plain in His answer to Mary, who was first at the sepulchre, when He said, "Touch Me not for I have not yet ascended to My Father, but go to My brethren and say unto them, I ascend unto My Father and your Father, to My God and your God." He proclaims there, the Master does, the brotherhood of man and the fatherhood of God; that we are the children, the spiritual children of our Heavenly Father, just as He was the spiritual Son of the Eternal Father. We are told in Psalms that He was the first-born of every creature, meaning, of course, the first-born spiritually, because it would not be true that He was the first-born in the flesh of all the children of our Father, or of all creatures. As He was the spiritual Son of the Eternal Father, so are we the spiritual children of the Eternal Father. We had a birth before coming to this earth-life. Element is now added to spirit, and we are told that "spirit and element inseparably connected receiveth a fulness of joy," and this is one of the purposes of our earth-life, that we might have joy. "Adam fell that man might be, and man is that he might have joy," and that he might eventually have immortality and eternal life. There was no lack of appreciation in the value of human life or in the value of a human soul in that the Savior was permitted, as a part of the divine program, to lay down His life for the redemption of mankind. Some—not of our church and who have not partaken of the light of modern revelation—discuss the question of

whether that divine sacrifice might have been dispensed with, and whether it might not have been so ordered by the Father that the earth life of the Son would not have to be sacrificed. But it was necessary to have the Son lay down His life for the redemption of mankind, to bring about a restoration from the fall that came through Adam. There is significance in the expression of the Savior, "And I, if I am lifted up from the earth will draw all men unto me." It was necessary, no doubt, that He should suffer just as intensely as He did suffer, that His agony should be such that He sweat great drops of blood. That was an unusual occurrence. There are only a few recorded instances in the annals of history of men so suffering that they actually sweat blood; but there are a few such instances in addition to that of the Savior where that phenomenon has occurred—men actually sweating blood. Those who hold that it might have been possible, that it might have been just as well for some other program to have been carried out for the redemption of mankind, fail to recognize the fact that God is a God of law and justice. They think because the Father is all-powerful, having the element of omnipotence, that therefore at His will He could have dispensed with the necessity of an atonement; but we must take into account the fact that the Lord is a Lord of justice, of order and of law, as well as a God of mercy, and that mercy can not rob justice. It is necessary to recognize the harmonies in the attributes of deity. It was by reason of these harmonies existing in the attributes of Deity that it became necessary for the atonement to be made. We realize, as I said a moment ago, how men

were drawn to the Savior by reason of that sacrifice, just as the people have been drawn to the Prophet Joseph Smith, and to the testimony for which his blood was shed. It was through no lack of appreciation of the value of life that the Prophet Joseph laid down his life, but it was a necessary and an important event in the development and growth of this work that he should seal his testimony with his blood. He did it cheerfully, and drew men unto him and unto his testimony by that act. The reason for the introduction of the gospel in this dispensation was because of the love the Father has for His children, the fact that their souls are very precious in His sight. The organization, teachings and doctrines of the Church, are to the end that these precious souls, these sparks of divinity, may be brought up aright and saved.

The auxiliary organizations and the various efforts put forth through them recognize the great worth of souls. Our missionaries realize the truth of the revelation to the Prophet Joseph, that "if it so be that you should labor all your days in crying repentance unto this people and bring save it be one soul unto Me, how great shall be your joy with Him in the kingdom of our Father." If such great joy come by bringing one person only unto Christ, how much greater will be the joy where many souls are brought unto Him. Recognizing the truth of that principle, we are spending each year in our foreign missionary work hundreds of thousands of dollars,—I believe it runs into the millions, counting the value of the time of these two thousand or more missionaries who are abroad proclaiming the truth.

Our Church school system and our work in the temples, recognize the great worth of the human soul, the necessity for its growth, and its progress along right lines. When you consider what it has meant in the Church to convert but one single soul, when we consider the life's work of some of these single converts to the Church, and the great stream of posterity that is ever widening as the years come and go, to be traced to one of those single converts, we realize then how very precious to mankind is a human soul, and how important it is for him to be taught the gospel—faith in the Lord Jesus Christ, repentance from evil, turning away from all sin and entering the Church by baptism and the laying on of hands by one who has authority, that his sins may be wiped out, and that he may become a member of God's Church. I feel, my brethren and sisters, that this work of salvation both at home and abroad is a work that is worthy of the best efforts of all of us. Our temple work, I might add, is based upon the same great truth that the soul is of great worth. Although the person has departed this life, this temple work recognizes the glorious truth that there will be a resurrection, a reuniting of the spirit with the body, and an opportunity given for repentance hereafter.

May the Lord bless us, my brethren and sisters, and enable us to be zealous in this work of saving souls; may we realize the truth of the revelation to the Prophet that souls are of great worth in the sight of God, and that the thing which will be of most worth unto us will be to declare repentance unto this generation that we may bring souls unto Christ that we may have rest with

them in the kingdom of our Father. I pray in the name of Jesus. Amen.

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

My brethren and sisters: I suppose a good many of the people who are in this congregation this afternoon are somewhat surprised that members of the First Council of Seventy have been called upon to occupy this position at so early a stage in the proceedings of this conference. I am satisfied the brethren of that Council were sitting in comparative ease in their feelings—with no thought of being called to speak but expecting to hear from other brethren of the Presidency, and of the Council of the Apostles. Elders of the Church are never sure as to who will be called upon, and are supposed to be ready always to give a reason for the hope they have within them. I trust, my brethren and sisters, that I may be able, under the inspiration of the Spirit of the Lord, to speak such words as shall in a measure give a reason for the hope that I have, as a member of the Church of Jesus Christ of Latter-day Saints. I certainly feel that it is a very great privilege and honor, as well as a great responsibility, to have the opportunity of bearing testimony concerning the things of God in a general conference of the Church. There are thousands and tens of thousands of men who by the light of the Holy Spirit have been converted to the doctrines of the gospel. Such men have loved those doctrines with all their strength, and have devoted their time and means for the upbuilding of the kingdom of God, have never had an opportunity of this sort.

It has been my privilege, during the months that have passed since our last general conference, to travel quite extensively in the various stakes of Zion. I have appreciated the opportunity of being in the companionship of the members of the Council of the Apostles and in the companionship of the members of the First Council of Seventy in these travels. I feel that I have been very greatly benefited by the counsels of my brethren, and by the example that they have constantly set before me. I have also been benefitted and blessed, in coming in contact with the people, and with the presiding brethren in the various stakes of Zion. My testimony is that there are a host of good and capable men occupying positions of responsibility in the Church of Christ. Whether one goes to the north or to the south, to the east or to the west, he finds men whose hearts are set upon the things of the kingdom of God, and who are bending their energies, and giving the very best there is in them, for the blessing of the people, and for the accomplishment of the work that God has set His hand to perform in this latter dispensation.

It is a very pleasing thing to know that the blessings of the Lord are resting in very rich abundance upon the people in a temporal way. Wherever I have been I have heard expressions of gratitude concerning the blessings that are coming to the people. They seem to be in a most prosperous condition. The earth has been blessed and is yielding of its strength in much abundance, for the sustenance of the people. The parched places, in a manner of speaking, have become in many localities springs of living water. "The desert places have been made

glad," and happy and comfortable homes have been established over a wide extent of country, in fulfillment of the promises that have been made by our Father in heaven. Ancient prophets and prophets who have lived and spoken in our own times have declared that just such blessings would characterize the latter days. We should all be very grateful that we are privileged to live in an age of inspiration, that under the providences and loving kindness of our Father in heaven, our hearts have been touched by the testimony of the Lord Jesus, and that we have been made, by the power and inspiration of God, to comprehend the truth, and to know that God our Father has indeed spoken, and that He has revealed as of old, that form of doctrine that is able to make us wise unto salvation.

I hope, my brethren and sisters, that we are all anxious to recognize, and honor, and be guided by the inspiration of the Lord. The word and counsel of God will always be made manifest through the channels of the Holy Priesthood, for this is God's way of working among the people. God has raised up a ministry by sending holy beings who in their time as noted men upon the earth had been clothed with His power and authority. These holy angels have by the commandment of God conferred that authority upon men in this dispensation, and once more the Lord reveals His mind and His will to His chosen servants the Prophets, as He has always done, when He has had a ministry among men. The responsibility rests upon this people to hold up the hands of the servants of the Lord. The responsibility rests upon the people also to so

order their lives that they can be in the companionship of the Spirit of the Lord, that they may be able to recognize the voice of the Good Shepherd as it is made manifest through the authority that God has established, that they may not be led away by the voice of strangers, but may be able always to discern the truth and to give their hearts to the truth, and their time and ability for the spreading of that truth among the children of men.

We are under obligation, my brethren and sisters, to make mankind acquainted with the marvelous things that have been revealed in this dispensation. One of the old apostles taught the people in his time that as a result of his calling necessity had been laid upon him, he did not feel that he had anything to glory in of himself as a man, but that very serious obligations had come to him, and that he was under necessity of making known the things of God that had been communicated to him. He declared that woe would be unto him if he did not preach the gospel, and that same manner of obligation and necessity has come to the people of the Latter-day Saints. It was so taught by our Father in heaven to the Prophet Joseph Smith in the beginning. The great responsibility that the people are under is the preaching of the word of the Lord as it had been revealed, the carrying of glad tidings of great joy to the inhabitants of the earth. We have not been given authority simply that we may be honored of men, or that we may be exalted among men. We have been given authority that we may be made the servants of men, that we may be ready and willing to forget self, and to give our time and whatever ability

God may have endowed us with, for the benefit and blessing and salvation of our fellow beings.

I represent, my brethren and sisters, one branch of the great organization of the Church, the Seventies of the Church of Christ. I feel that it is a very great honor indeed to be a representative of this body of men, for they have been spoken of in the revelations of the Lord as the ministry of the Lord, men specially called to be preachers of the gospel of Jesus Christ. I don't know how much time we give as Seventies to a contemplation of the responsibilities that pertain to our calling, as they are outlined in the book of revelations, but if we will take that book and read the word of the Lord we will discover that God has said that our calling is different, in a sense, to the calling of other men who bear the authority of the Holy Priesthood. We are expected to be preachers of the gospel continually; there is no period of time when we can lay off this responsibility. There is no time when we can hold our peace, and when we can refrain from delivering the testimony that has been communicated to us by the power of God. The Lord rather indicates in this revelation, the 124th Section of the book of Doctrine and Covenants, that other men may preach the gospel as they may have opportunity, but that this order of the Priesthood are expected to be in readiness at all times, and to be in the exercise of the authority conferred upon them constantly. I don't suppose that we can imagine that the Seventy are to be constantly away from home, or that they are always to be absent from their families. It is a part of the gospel plan that men shall give attention to their families, and shall

provide for them. The gospel teaches that he who will not provide for his family is worse than an infidel, and has already denied the faith, so that we cannot come to the conclusion from the revelation that we are to be constantly away from home in foreign missionary service. It would be much more reasonable to decide that in addition to our missionary work abroad there must also be a missionary work at home. When we return from the missionary field we are not to feel that we can lay off the harness of the Holy Priesthood, or the responsibility that pertains to our calling, and the magnifying of that calling, but we should continue at home, as we may have opportunity, the same line of work to which we have given our attention in the missionary field.

We are very glad to say, as a council, that some of the presidencies in the stakes of Zion have been impressed during recent months, possibly for a little more than a year, with the advisability of exercising this great body of men in the preaching of the gospel here at home. We are very glad that this feeling has come to some of the stake presidents, and that they are planning for the use of this body of men in the preaching of the word of the Lord here at home in the stakes of Zion. There is a very great need for the preaching of the gospel, the first principles of the gospel, those principles that are necessary to the salvation of the human family, right here in our own midst. We have large numbers of young people who, through their own neglect, in a measure, and then it may be possible that through the neglect of others who should teach them, they have not been made as fully acquainted with these important

principles that are so necessary to the salvation of the human family as they ought to be. In my judgment there needs to be in the wards and stakes of Zion much more of the preaching of these doctrines than we have the privilege of listening to as a general thing. We are glad that large numbers of Seventies in one of the Salt Lake City stakes, two hundred of them, were recently called upon to take up a missionary labor, to go among the people who were indifferent, and there was a large number of such people, two or three thousand in one stake,—to labor with them in their homes to see if they could not be aroused to the necessity of doing their duty, the necessity of attending the meetings of the various wards, of partaking of the sacrament of the Lord's Supper, the necessity of contributing of their means, through their tithings, for the building up of the work of God, the necessity of having prayers in the family, the necessity of having children connected with the Sabbath Schools and with other auxiliary organizations of the Church. These Seventies were not only occupied in the teaching of duty, and the teaching of principles of the gospel, to members of the Church who had grown somewhat indifferent and lukewarm, but they were also called to preach to a large number of people, three or four thousand souls, who were not members of the Church. I fear that we are not magnifying our responsibility as it ought to be magnified in regard to this matter. We go far off, and many men appear to be perfectly willing to go abroad in the nations as representatives of the Church in the preaching of the gospel, but we seem to forget, to a

great extent, the people who are right here—our neighbors who surround us on every hand, who are not of us, who are not interested in our faith, who do not come to our places of worship, and who consequently do not hear anything of the importance of the work planted by the Lord God of heaven through the revelation of His truth in these latter times. I believe these presiding men, stake presidents and bishops, should be very much concerned about these people who have come up from the nations, who have cast their lot with us, yet are not of us, and who do not have understanding concerning our mission and the doctrines of the gospel that have been committed into our hands which we have been commanded to teach to all that live. Therefore I say I feel that it is a good work, indeed, to call upon these Seventies, because of the Lord indicating that they should be engaged in the ministry constantly, that they may be kept in the harness when at home just as they are kept in the harness when abroad. Seventies are not in the missions abroad as much as they ought to be. There is responsibility resting upon the presidents of quorums of Seventy to teach the members of their quorums that they should be anxious to magnify their office and calling, whether it be at home or abroad. They should be taught that it is not proper to seek for excuses when asked to do missionary service, but that men should feel, when they are desired for this service that they are sought after by the Lord of heaven. He it is who wants them to lift up their voices in the nations, and they should feel that it is a high honor indeed and a very great and blessed privilege to cry repent-

ance among the people, and bear testimony to the truth of the gospel of Jesus Christ.

There is no greater truth in this world known to man than the truth that God has revealed. It is at the foundation of the peace and happiness and joy of all mankind in this life, and at the foundation of their eternal salvation and happiness in the life that is to come. Blessed is the man honored of God in holding authority to preach the word of the Lord. Blessed is the man who is clothed upon with the power of the Holy Ghost, and who has been made to know in his own soul that God has spoken, that He has revealed eternal principles that, if accepted, will lead men in the way of salvation. Men should be proud to engage in so wonderful a work, particularly when they have the promise of the living God that He will be their father and their friend, that He will ever be at hand to give them succor, and strength, and understanding, and power to accomplish the work allotted to them, if they will give their hearts to Him, if they will give their time and their attention to a study of the things that He has revealed. Men should be taught to honor and rejoice in this great responsibility. The Presidency of the Church should find in this army of men, when they seek after them, willing hearts, ready responses. Men should feel and say, "Yes, I am in the work of God; I have given myself to the accomplishment of the Lord's purposes; here I am; you can use me at home or abroad, wherever I am wanted, and I will be glad to do my part." That is our responsibility, and we recommend the Seventies of the Church of Christ to be in this manner of

spirit, ready, willing, obedient, anxious to be laboring for the planting of the work of God. We suggest to presiding men that the Seventies cannot set themselves to work in the stakes of Zion in a regular missionary effort, but the stake presidents can use these men, and of course other men as they see fit in the accomplishment of this labor, and there will be souls given for the hire of men who engage in the preaching of the gospel at home. Let us carry the word of God to those who are not of us here, just as cheerfully, just as earnestly, with just as much energy as we carry it abroad, and we will discover, perchance, that our Father in heaven has been working upon the hearts of many people and has planted them in the Zion of God that they may hear the word of the Lord.

God help us to love the truth, and to be true to it forever, is my prayer in the name of Jesus Christ. Amen.

The hymn, "Though deep'ning trials throng your way," was sung as a soprano solo by Sister Margaret Summerhays.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

My brethren and sisters, when President Smith was addressing the congregation in this Tabernacle, this morning, I felt a keen interest in the very much afflicted people of Mexico, and I thought, what a blessed privilege it is to live under the stars and stripes in our own beloved country. When I heard and saw, as it was pointed out and painted before us, the awful picture that prevails in that unfortunate country, I thought how happy

are we who live under a government, the fundamental law of which was an inspiration unto the founders of this great country. I wonder to what extent the people of our own country appreciate the splendid blessings that we enjoy. To what extent do they appreciate our liberties?

We read in the Scriptures that the whole world lieth in sin, and under the bondage of sin, so, as President Smith pointed out, the true freedom that men and women ought to seek is to be free from the bondage of sin. I believe that there are a great many people who have very erroneous ideas regarding liberty and what is meant by freedom. There are some, no doubt, who think it means the privilege of doing anything they please, a class of people who object to having any restrictions placed upon them whatever. A person cannot be free who does not restrain himself, who does not live under wholesome restriction. Only those are really free who have a control over themselves, and who live in a community where a wholesome restraint is held upon the conduct of their fellow men. If a person felt, and acted accordingly, that he had the right to do whatever he pleases, no man's life would be secure, no one's property would be safe, and very few would have the privilege of pursuing happiness. I love the government of the United States for this fact, that it gives unto its citizens the greatest measure of freedom consistent with the rights of their fellow men, and consistent with right living.

Not very long ago I was visiting one of the stakes of Zion, and we heard of a number of our young men who were about to go out, or

had just recently gone out on an irrigation project, to engage in building a ditch. These boys had been brought up under the wholesome restrictions of the gospel, but they were not of the metal that our boys usually are, for these boys, when they went out into this camp life and came in contact with others who were not of our faith, and not under those wholesome restrictions, were influenced by their conduct. These men whom they found in the camp were engaging in the playing of cards, drinking beer, smoking cigarettes, profaning the name of the Lord, and divers other things of this character; and when our boys went out there they were invited: "Come, take a cigarette; have a glass of beer." At first they did not yield to it; they had not been accustomed to habits of that kind. But after a while these others began to taunt them and said, "Oh, take a cigarette. Don't be afraid. You are afraid to say that your souls are your own. Why don't you be free like me?" That was the spirit of the occasion, and, after a while, these boys—weaklings that they were—yielded, and began to indulge in the same habits, because, forsooth, that a bully, with tobacco oozing out of his mouth, said, "Why don't you be free like me?" That was his conception of liberty—a veritable slave to appetite, and did not know it. He thought he was free, but he was under the bondage of sin, yielding to an unwholesome appetite.

It has been pointed out, very truly, that the gospel, that the truth would make us free. The truth is the gospel of the Lord Jesus Christ. It has within it the power of God to save souls. It has the power to make us clean, to cleanse and purify

our hearts, to rectify our habits, that we may not yield to those things that are harmful to the body; and, if we acquire the power to resist the bodily appetites, we also acquire the power to resist the tempter in whatever form he may come. We should acquire the power to resist sin, because only those are free who obtain this power, and the gospel has been revealed from heaven that men and women might be liberated from sin. We live in a land of liberty, and how I do rejoice and glory in it. But with all our boasted freedom this nation, in common with other nations of the world, is under the bondage of sin, and we think that we are free, but we are not free until we shall overcome sin, until we shall yield obedience to the gospel of the Lord Jesus Christ, until the truth will break the shackles of sin and make us free. That is the cry that goes out to the nations of the earth. Let them heed it and know this, that no man is free until he does overcome evil and yield obedience to the truth that has been revealed from heaven. I pray that the Lord will give unto us the power to overcome evil, that He will inspire us with a desire to overcome our own wrong habits, and teach us that we may take an active part in spreading a knowledge of this wholesome truth in all the world.

I endorse with all my soul the remarks of my brethren who have preceded me, and hope that we may engage in the saving of human souls, that our voices may be heard in defense of the truth and in the proclamation of the fact that God has spoken from heaven and restored, in the day and age in which we live, His everlasting gospel, the only gospel that ever was proclaimed among the children of men

that had within it the power of God unto salvation. This gospel lays hold upon the lives of the children of men. It teaches them to do those things that will cleanse and purify them and liberate them from this terrible bondage. It should incline the hearts of the children of men unto God. It teaches first and foremost faith in God. It teaches men and women to turn their hearts to Him, that they may derive wisdom and understanding and the inspiration of His Holy Spirit. It teaches men and women to put their trust in Him, and to acknowledge His hand in all things. "In nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments," not only in our prosperity but in our adversity; not only in our fortune but in our misfortune; not only in life but also in death. What would we be if there was no such thing as sorrow in this world? What would men and women be in character? They would be unsympathetic; they would not love their fellow men; they would not have those fine traits of character, those noble qualities of heart and of mind, were it not for the fact of the trials they have to endure, the adversity that they have to put up with, and the difficulties they have to encounter. We would not progress; we would not be progressive beings if it were so; but thank the Lord that His hand is in all these things. Those things which sometimes seem to be our greatest sorrows will be sanctified for our good, and often have the purpose in the wisdom of the Almighty of bringing us nearer to Him. The one thing for us always to remember is the Lord our God, and recognize His hand in all things, and if

we will do that every misfortune, every difficulty that may come to us, every adversity that overtakes us, will be a blessing though it be in disguise, for nothing of our experiences in mortal life will be in vain; all will have its purpose and all will go to make up our character.

After all, the success of this life is not measured at the end of it by what we have, but rather by what we are, and that is what we want to remember. This gospel teaches us to repent of sin and turn away from evil, to cleanse and purify our hearts. This gospel leads us to seek forgiveness of sin in the waters of baptism, that they may be washed away in the blood of the Lamb of God, that we may be approved of our Heavenly Father, and that we may be in a condition that His Holy Spirit may be conferred upon us through the laying on of the hands of His servants, duly appointed, duly authorized to act in His name. And this is the distinguishing feature of this gospel, that the ordinances thereof, that these performances are done by men who have been endowed with power from on high. This principle of faith is world-wide, is taught in every denomination that you can find throughout the land. Likewise is the principle of repentance; and although they may consider them in a different light from what we do, nevertheless in their general expression they believe in these principles. Many of them believe in baptism. They may not regard it as essential to salvation, but in a general way they will accept of that holy ordinance as being a part of their faith. They, however, differ in this regard; it is the distinguishing feature of "Mormonism" that all these sacred ordinances must be

performed by men who have been endowed with power from on high. These men perform the ordinances, not in their own power, not by their own volition, not by their own appointment, but because they have been called of God and endowed with His divine authority. Were it not for this distinguishing feature "Mormonism" would be no better than all the other 'isms of the world, but because of this it stands out as the work of God in contradistinction to all the other faiths of the world. That is not saying that there are not millions of good people in all the world; it is not saying that there may not be honest and sincere souls in every denomination. It merely proclaims the truth that God has but one church upon the earth, and He has blessed and endowed that church with power from on high, and calls men to minister in His name, and that which they do by that divine appointment will be recognized of Him just the same as if He did it Himself. But when men call themselves to such holy and sacred callings, and perform these ordinances in their own authority and by their own appointment, they will not be recognized by our Heavenly Father, but only that shall be recognized which God Himself shall institute among the children of men.

We do not say these things boastfully, but we merely bear witness to them because it is the truth revealed from heaven. It is true that Joseph Smith was a prophet sent of God, and that holy angels administered unto him; that they have conferred upon him the right to act in the name of the Lord. He was the mouthpiece of God unto this generation. Through him the gospel has been restored in all of its primitive purity. Through him the Church

of Christ has been established again among the children of men, and all men should know it, and our messengers should go out to proclaim it to the nations of the earth, and let every man and every woman proclaim it at home as well as abroad, whenever they are called to minister in the name of the Lord.

May the Lord help us to be faithful to these callings, and bear in mind that this gospel has the power to liberate us from sin and to make us free. I pray that we may eventually be saved in the kingdom of God, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I will begin by reading a few words from the Prophet Joseph Smith's sayings. He said: "I want the liberty of thinking and believing as I please. It feels so good not to be trammelled." I don't know whether I am able to make myself clear. Not long ago I had one of my friends—he was a good friend, too, president of a stake—he said: "Brother Kimball, you don't make yourself clear." Well, I don't know of any man on earth that ever did, so all people could understand aright. The Savior seemed unable, sometimes, to get His children to understand just what He meant, although He was very clear in the doctrine which He preached. I know I have some friends who do not believe in the way I get at it, but I am not trying to please all of them, because that is absolutely an impossibility, so I have given it up. My temperament is such that I cannot say anything inspiring, or bubble with enthusiasm, and be clear, happy, or joyous, if I have to wear

a restraining collar and cater to popular sentiments. I would like my preaching to have color, thrill, feel homelike, and revive old memories, and myself feel free as a colt in a pasture. Now, if I can't feel that way among the Latter-day Saints, where on earth can I go that I will feel free?

For the past month or so, I have been reading political platforms, and promises, and pledges enough to last the people of these United States for a thousand years, if they are carried out. (Laughter.) I don't believe in making many promises or pledges, but when you do make them, and issue a platform, I say try and live up to it. I have a platform on which my feet are placed, and I hope they are planted on a rock foundation, so that when the storms come and trouble finds its way amongst us, that I can discern the difference between truth and error, between light and darkness. This is my platform: My faith is that God is the Father of all, and Christ is the Redeemer and Helper of all. I believe in Christ's religion as He taught it; and I discover that His doctrines never change. I further believe that Joseph Smith is a Prophet of God, and that this is the Church of Jesus Christ of Latter-day Saints, as revealed by the Savior and His authorized servants to the Prophet, Joseph Smith; that the Priesthood of God is the Constitution of the Church, and the present living prophets, and those associated with them, are true disciples of Christ, devoted to the interests of the people. I hope, brethren, you believe that this is my platform. I hope my long pilgrimage in this Church has impressed you that I am honest, earnest, and fervent in my convic-

tions; that I have implicit and perfect confidence in God and in His Son Jesus Christ. God rises above men. We are like Him, but He is perfect and that is why I have faith in Him, knowing that I will be rewarded for all of my faithful labors, and for all of my mistakes I will have to be responsible.

Brethren and sisters, I have been thinking for quite a while about certain things, and I have been boiling it down, like my father used to boil down the sugar cane juice, until I have got it down to about what I want to say to you today. Jesus Christ found a certain class of people when He came on the earth, a class who were doing a great deal of mischief among the children of men. If I were to put up an appeal to the Lord for the present generation, I would say, "Give us *MEN*, men like our fathers, and women like our mothers, men and women who had faith in God, whose religion was love and sacrifice, and who were willing to lay down everything for God." They were men who were clean; who were pure; who were courageous, and who were not afraid to do right when they knew it was right. Now, that is the kind of men we want. That is the kind of men we hope that our children will be. But, there is another class of men, I call them Half-Way Men; I pray God I may never be found among them. I would rather be dead than to be numbered among half-way men, persons who have plaster cast expressions on their faces, and are without hearts, without souls, without love and bigness. They are the hypocritical class, such as were found among men when Jesus was on the earth. They have the gall and nerve to want everything on earth as a reward for their assumed

generosity. They call it alms-giving or helping the poor; some call it religion, but that is a misnomer. That kind of people are a spineless class, self-righteous, intolerant, and the cause of endless mischief. They never fight in the open. "They are demagogues and place hunters. They are perched upon every ant-hill, croaking out their stump speeches for this or for that man to hold office. They never give it a thought whether such a man will do good for the people or not." They are parasites who fed and fatten upon the people. "They want us to beat in the brush while they bag the game." Some of this is not original, but it is mighty good. (Laughter.) When it comes to self-sacrifice, fighting for the truth, they are like the dying man who was asked by the minister, "Will you denounce the devil and all his workings?" The dying man looked up in a feeble and distressed way and said, "Please don't ask me to do that. I am going to a strange country, and I don't want to make any enemies." (Laughter.) "Rock-a-bye baby in the tree top" won't work out our problems. There is no use crying "All is well in Zion," because it is not true. The question is, who is for God and who is against Him? This puts me in mind of another story. In the midst of an election in Denver, a little girl sat in a church with her suffragette mother, listening to a minister who was preaching with much earnestness and emphatic gestures. When he had finished the little girl turned to her mother and asked: "Mother, was he for or against God?"

Now, we want to know who you are for. When we speak to the present generation we ask: Are we to be molded by our environment and tainted with the money devil,

besmirched with graft and commercialism, swallowed up body and soul with political questions? Are we to be vanquished like the red men, forced to the wall and crushed into bent-backed humility and dull-eyed apprehension, and accept such a fate with grim stoicism and cease to try to avert our impending doom?

The "Mormon" people are a valuable heritage to the race. We have had physical vigor, which must be one of the foundations for the mental strength of any lasting race of people. Our lives have been ruled by high impulses. There is only a generation or two between us and our pioneer fathers and mothers. It is physically impossible for this type of man to be produced in any other way than developing the possibilities of this splendidly endowed earth. Buckskin men are not developed indoors. We cannot evolve men like Washington, Boone, George Rogers, David Crockett, Joseph Smith the Prophet, Brigham Young, or the other pioneers, under the present environment and educational system. "We run our children through a course of education covering from eight to twelve years, then they are turned loose and called educated."

Our children need to be taught the great problems of the day, the schools should be ringing with the hammer strokes of the world's work shops, the children will thus become trained citizens of the republic. Our citizens will hereafter be studying and battling as heroically for their civic and industrial liberties as their forefathers, the war patriots, battled for war ideals.

This generation has had too much ease, too much money, too much pleasure. They have lived

upon milk and honey when they ought to have been fed on bread, cresses, and cold water, and slept in the mountains. I am sorry my children have not lived on the kind of food I was brought up on; then they would have more backbone. We should adopt a policy to stiffen their backbones, if necessary, feed them on "raw meat, cayenne pepper and green cactus diet." This world was not made just to hold people imbued with selfishness and unhappiness, with no ambition beyond eating, drinking and begetting. We ought to plan ahead, have some purpose, that is truly living. "Life means opportunity. Life means development. Life well spent means knowledge, growth, simplicity of life and complexity of thought."

"The day of the Laodicians is past, because they are lukewarm and neither cold nor hot," said the voice that spoke on the Isle of Patmos, "I will spue thee out of my mouth." "There are whole men whose mere bodies are in shameful service," because of the character of their employment they do not have freedom; they do not have liberty like the "Mormon" people do who as a rule, own, and work the soil, but are half-men, like the Laodicians, servile souls, and I sometimes feel they are an encumbrance to the earth.

Now, my brethren and sisters, with the help of the Lord, let us endeavor to uplift the present generation, that they may have breathed into them the spirit of their forefathers, that they may have courage to resist evil, live a better and cleaner life, find out what is right and then stay with it. Unless this generation will get the spirit of our forefathers, what can God do to preserve the Constitution? Unless the

children of this nation rise up and get away from the bondage and serfdom of luxury, of ease, of comfort—you can't evolve true men with that kind of environment—it can't be done. That is the appeal I make to the present generation; I tell you, God can do nothing with a "half-way man." You never saw one of them in your life that gave evidence of a yellow streak in him that ever amounted to anything. I sent one of my sons to do a certain thing. He did not get what he went after, but he held up his colors and fought to a finish. There never has been a time in my life when I was so proud of my boy; he did not show the yellow streak. That is the way I feel towards the kingdom of God. I don't know of a man in all the world that I could sustain easier than he who has fought his way up these mountains and over the valleys, through hardships, sufferings and privations, like the President of this Church has. If any man on this earth has a right to his position today, and has earned it, he is the man; and there are others with him. I was conversing with a prominent stranger yesterday, and he told me he was prejudiced when he came here, and I said: "I wish you had known our leading men, I

wish you had been acquainted with Brigham Young, and Heber C. Kimball, you would have liked them." He said, "Do you think so?" I replied, "I know you would or else you are not a man like I am." (Laughter.)

I pray God to bless you, my brethren and sisters. I may be near the finish of my labor, but let it come and let come weal or woe, life or death, if God will give me His Spirit, and I retain the courage of my convictions, I will be true to God and defend the Church of Jesus Christ of Latter-day Saints. The Lord bless you. Amen.

President Joseph F. Smith made announcements, including a notice that members of the Church attending Conference, who need lodgings, or board, could receive entertainment by applying to the committee acting under direction of the Presidents of Salt Lake City Stakes.

The congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Benediction was pronounced by Elder Melvin J. Ballard.

Conference adjourned until Saturday, Oct. 5th, at 10 a. m.

SECOND DAY.

In the Tabernacle, Saturday, October 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Prayer was offered by Elder John L. Herrick.

The congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem,
That the riches of worlds can pro-
duce;
And priceless the value of truth will
be when
The proud monarch's costliest dia-
dem
Is counted but dross and refuse.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

I wish I knew who it was that said, "In essentials let there be unity; in non-essentials, liberty; and in all things, charity." But if I ever knew who said it I cannot now remember who it was, and I don't know that it matters, because the beauty and truth of the utterance is self-evident. It is one of those things which the world has accepted into its literature as being true and sensible, and it matters little who said it since it does not require other authority than the thing itself to commend it to men.

Listening as I have at least in some of the meetings of this conference to the discourse of my brethren, I have felt to rejoice in a knowledge of the fact that so far as essentials, absolute and positive essentials, are concerned, the Church of Jesus Christ of Latter-day Saints stands on very firm and solid ground. We do know the things that concern the salvation of men. We know of God: not only of the fact of His being, but the *kind* of being He is, because He is fully revealed in the person and character of the Lord Jesus Christ. Jesus Christ is God manifested in the flesh. He is the Son of God, and as He was and is, so too, is the Father. As He acted and taught so the Father would have acted and taught had He come among men. The Lord Jesus Christ is not only the express image of the Father's person, and the brightness of the Father's glory, as the scriptures declare, but also He is a complete revelation of God, of all that is divine. So that we know God through the revelation of Himself in the person of Jesus Christ; and that the Father and the Son and the spirit-personage known as the Holy Ghost, constitute the supreme godhead for us men, to whom we owe allegiance; to whom we submit our judgment and our will, for this alone is true worship. We know these divine personages also through their chief functions. The Father primarily is Creator. The Son primarily is the Revelator

of God, and the Redeemer of men; and the Holy Spirit is God's witness of the Father and of the Son, and of all truth, the whole volume of it; the divine Witness for God to the souls of men. Whatever divisions and opposite opinions may exist in the world concerning the Godhead, the Latter-day Saints are so blessed that there is perfect and absolute unity with reference to this great central truth of the Christian religion.

We are equally at one in relation to the great fact of human redemption; we know that we are redeemed from the consequences of Adam's transgression through the atonement of the Christ, without condition, so far as that mere fact is concerned, that is without condition on our part; for as in Adam all died, even so in the Christ will all be made alive. We are redeemed from the consequences of our individual sins and transgressions also by acceptance of the atonement of the Christ; and by obedience to the laws and ordinances of the gospel; and we know, from the revelations of God, without any doubt whatsoever, what those laws and ordinances are. We know that we must signify our acceptance of the atonement of the Christ by submitting to and performing the symbols of the atonement in our baptism; symbolizing therein the death and the resurrection of the Christ; and in confirmation by the laying on of hands we receive the baptism of the Holy Spirit. Being brought by that ordinance and a right disposition into complete fellowship with the Holy Ghost—to have Him for friend and guide and witness of the truth in our souls.

In order to keep in memory the covenants and obligations that we

make, we repeat these symbols of the atonement in partaking of the holy sacrament; partaking of the broken bread in remembrance of the broken body of the Christ; partaking of the water or the wine in memory of the shed blood of the Christ, witnessing unto the Father that we will always remember Him, and keep His commandments that He has given us; in order that we might have all this crowned with the realization of that beautiful and splendid promise, that we shall have His Spirit always to be with us.

In all these matters there is absolute, and must continue to be absolute unity among the Saints. There can be no variation. There can be no alteration. There can be no deduction from nor addition to these things. They are essential. We know also that these ordinances of the gospel are to be performed, and can only be performed properly by those who have received divine commission from God, who hold divine authority. God has made of His Church a depository of His truth, and has commissioned that Church with a divine authority to teach, in the power and demonstration of His Spirit, these essential truths to all the inhabitants of the earth, our mission extending to every nation and kindred and tongue and people under the whole heaven—a universal church with a universal mission. In these essential things we are united. We know also that in addition to this commission received of God to *teach* the truth, it is the mission of the Church to perfect the lives of those who receive the truth she teaches; and that through teaching, persuasion, patience, and long suffering. Such, in brief, is the mission of the Church of Christ; and we are

united with reference to all these things. And not only are we united in relation to these things—these essentials—but in relation to the moral law of the gospel, the ethics of the Church of Christ, and of the gospel of Jesus Christ. I think there exists no ground for division in relation to the law of righteousness. We know the law of righteousness—I had almost said, perfectly well; at least there is no ground for serious division among us in respect of what is truth, and justice, and righteousness, and morality in all things, and in all relations.

The Latter-day Saints are a blest people. There *does* exist—I was about to say there can exist, but I would rather say there *does* exist—perfect unity in relation to all these essentials; in regard to the faith we have received, in regard to the dispensation of the fulness of times which God has revealed in these days unto us. And so I rejoice in these blessings, and can look forward with perfect confidence that in all these great and essential things, touching the salvation of men, the Church of Christ will remain absolutely united. Belief in and acceptance of these things are essential to the unity and integrity and the very existence of the Church.

Now, when you contemplate that other division, the non-essentials, here you have a field wherein liberty should exist; wherein should exist tolerance: tolerance in our social relations and activities, in our commercial affairs, and in industrial pursuits; in the sphere of civil government. These things in which the judgment of men may be exercised, and where it is merely a question, perhaps, of policy, or of ad-

ministration. If only we can infuse into this sphere of the non-essentials, where one man's judgment may be as good as another's, if in that field we can only bring in the principle of charity, and of tolerance and the recognition of the liberty of all men, it seems to me then we shall have good reason to believe that in this sphere of non-essentials, we shall get along quite as happily as we may in the field where we are united in reference to absolute essentials. I believe that we are entitled to take an optimistic view with reference to these matters that make up the sphere of non-essentials; and especially in relation to the sphere of civil government. There is a passage in the Book of Mormon that to me has been very instructive, and also very encouraging. I think I will read to you this passage, since some of you may possibly have missed it. It occurs in the Book of Mosiah, where there is described a transition from a monarchical form of government to a reign of judges, which in reality was a sort of republic, or rule by the people. The value of this passage that I shall read is in that it expresses confidence in the ability of the people to rule, to govern themselves; and this inspired man, Mosiah, calls upon them to exercise that duty, and to do it in the fear of God. In recommending the changes in the form of the Nephite government, he said:

"Therefore choose you by the voice of this people judges, that ye may be judged according to the laws which have been given you by our Fathers, which are correct, and which were given them by the hand of the Lord. Now, it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser

part of the people to desire that which is not right. Therefore this shall ye observe, and make it your law, to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, then is the time He will visit you with great destruction even as he hath hitherto visited this land. * * * And I command you to do these things in the fear of the Lord, and I command you to do these things, and that ye have no kings; that if this people commit sins and iniquities they shall be answered upon their own heads, for behold I say unto you, the sins of many people have been caused by the iniquities of their kings. Therefore their iniquities are answered upon the heads of their kings. And now I desire that this iniquity should be no more in this land, especially among this my people; but I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea, even as long as any of our posterity remains upon the face of the land."

To my mind Joseph Smith, in bringing forth that principle through the Book of Mormon—the principle of personal, moral, responsibility to God for the government that obtains in free republics—has contributed one of the mightiest thoughts to the political life of the age in which he lived, that any man has brought forth in all the contributions that have been made to political thought in America. Patrick Henry's idea that men had an inherent right to rebel against insufferable tyranny is not equal to it. Jefferson's great doctrine of the Declaration of Independence, that all men are created equal, and that they are endowed with the inalienable rights of life and liberty and the pursuit of happiness, is not greater than this Book of Mormon doctrine. Webster's great contribution of "nationalism," viz., that this nation was an indestructible

union of indestructible states, is not superior to it. And Lincoln's great thought, that the principle of the Declaration of Independence, that all men are of right free, must hold good as to the colored race as well as to the white race, does not surpass it. Because this great Book of Mormon thought is this: that while governments derive their just powers from the consent of the governed, there goes with that the awful, moral responsibility, direct to God, of every man and woman participating as sovereigns in a free government, for the kind of government that obtains in such country. The great doctrine of direct, moral responsibility to God of a free people is indeed a soul-inspiring utterance, but it is also an awe-inspiring condition, and on its face bears evidence of the divine source whence it comes.

It was upon this principle of confidence in the ability of the people to govern themselves that the Lord inspired those whom we call the "fathers of our republic," the founders of the constitution—it was upon this great principle of belief in the ability in the people for self-government, that the corner stones of this republic were laid. Governments were announced in the Declaration of Independence to be the creatures of the people; and indeed it was further announced in the Declaration of Independence—and you must remember that the Declaration of Independence is the preface to the Constitution, the Constitution merely organized agencies for carrying out the principles of liberty announced in the document known as the Declaration of Independence—it is announced, I say, that if governments become destructive of the liberties

and rights of the people, it is the right of the people to alter or even abolish them, and institute new forms that shall, in their judgment, tend better to preserve their rights and their liberties.

Upon this subject I desire to read to you one declaration of President Brigham Young, who had some reputation for constructive statesmanship and intelligent grasp of things. In this document before me I might possibly read to you things which in our present status might be regarded as somewhat startling, but I do not desire to do that. I would rather not bring confusion, but peace; and since I am a man of peace, and desire it with all my heart—that is, that peace which is consistent with human liberty, and the preservation of human rights. But dear as peace is to me, it is not so dear that I would purchase it at the sacrifice of human rights and human liberty. But I read to you that which I am sure we will all be in accord with. “The general constitution of our country,” said Brigham Young, “is good; and a wholesome government could be founded upon it; for it was dictated by the invisible operations of the Almighty. God’s purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid the foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

* * * * The signers of the Declaration of Independence and the framers of the Constitution were inspired from on high to do that work. But was that which was

given to them perfect, not admitting of any addition whatever? No; for if men know anything they must know that the Almighty never yet found a man in mortality that was capable at the first intimation; at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it. It is a progressive and gradual work.”

I think it is divine wisdom manifested in the Constitution of our country that provision is made for its amendment, from time to time, as experience and larger views and changing conditions may warrant. However, upon this subject of change in the Constitution, I believe that the conservative spirit should prevail; that care, and very great concern ought to be exercised with reference to change in the fundamental law of our government; but let us not think because we believe in the great truth that the Constitution of our country was the product of divine inspiration, that new conditions and a constantly changing status would not warrant. From time to time, changes in the fundamental law of the land.

Now, in relation to all these matters, we are operating in the realm of the non-essentials, that is, the realm where human judgment may be exercised; and where men may not be able to come to absolute unity of understanding in relation to matters, and in that event, let us remember that it is the realm where liberty and tolerance prevail, and it is proper that charity also should abound.

I thank the Lord and the brethren for this opportunity of saying so much in relation to these questions that are occupying the attention of

the people. I rejoice that in the great field of the things which are essential, that the Lord has spoken, and that there is ground for absolute unity existing among us; and I sincerely trust that for this other field, in the realm of non-essentials, there will be liberty, and tolerance; and in both—in the exercise and administration of both essentials and in the realm of liberty—the great principle of charity—which is the pure love of God—may abound.

In conclusion, my brethren and sisters, let me once more bear witness to you of the truth of the great latter day work, and proclaim once more my love and devotion for it. I love the gospel of Jesus Christ. I believe and accept it with all my heart. If it is possible for the consciousness of man to be awakened to a knowledge of the truth of a thing, then I know, as I know I live, that God lives; that Jesus is the Christ; that men can form a companionship with the Holy Ghost; that forgiveness of sin is true; that the resurrection from the dead is a true doctrine; that the divinity of the Church is beyond question; that the power of the Holy Priesthood is divine; and that man may hope for immortality and eternal life in the realms of freedom under the law of God. I testify to you that my soul has a witness that all these things are true, in the name of Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG
(President of First Council of Seventy.)

My brethren and sisters: Indeed I am deeply appreciative of the honor that I have in this privilege of addressing you for a few minutes this morning. I have listened with very much pleasure, and I hope some profit, to the remarks

of my brethren, and especially the introductory remarks of our President at the beginning of this conference. A spirit of universal charity, of forbearance and brotherly love, has been characteristic of the speakers on this stand, and I take it that no better theme could be introduced, and that no better thought could be inspired by any other line of doctrine that could be taught.

For the past few days, before the beginning of this our semi-annual conference, I have had the pleasure of being associated with the International Irrigation Congress, meeting with men who seem to be deeply interested in the welfare of these great communities of our western country. The Irrigation Congress brought to this city some very choice men, representatives from about thirty states of the Union, also from Canada, from Old Mexico, from some of the southern republics, and from far distant Japan. These gentlemen were unanimous in expressing their views in regard to the great benefits already attained, and that will be consummated in the future, through irrigation of the arid west, and through the reclamation services in which our great government is taking so prominent a part for the benefit of settlers upon the arid lands of this once desert country. All of those gentlemen that I heard express themselves were in one accord in stating their sincere regard, and appreciation, for the welcome extended to them by the people of our beautiful city, and especially commending the authorities of the "Mormon" church for the splendid reception in this great building, on the first day and the first session of the congress.

The National Irrigation Ode,

composed by Prof. J. J. McClellan, and that was rendered here by the excellent band of singers and musicians accompanying; the splendid performance of the choir, under Professor Stephens, all were regarded as efforts that were very fine indeed, and received from the members of the congress, and from visitors generally, high encomiums, and praise unstinted. I heard one gentleman say, who was a representative from California, "When I listened to the organ recital that was tendered to us by Professor McClellan and heard that touching part in the Pilgrim's Song of Hope, the vox humana, so like to a human voice, it brought tears to my eyes," said he; and many more testified to the pleasure they had.

Sixty-five years ago, the first Anglo-Saxon people introduced irrigation here on this very spot. The "Mormon" pioneers, under Brigham Young, our great pioneer President, started the scheme of irrigation. It was necessary before a plow could be made to enter the soil that the water be turned on to the ground to permeate its hard, encrusted surface, that had been undisturbed for centuries. When the water was thus turned on to the parched, arid soil, then it was possible for the plow-share to penetrate and to turn the furrow, that the seeds might find covering as they were planted. I remember very well hearing President Woodruff say—for he was one among the very first to plant seeds in the ground on this soil—"Why, Brother Young, I could have cried, and so my brethren felt, because we were planting all that we had into an untried soil, and but for our perfect faith in God we would have felt no hope to ever see products from that seed." The selfish thought was

that it should not be planted, in order that if the time should come, that life must be preserved, they might be compelled to eat those precious grains of corn, wheat, barley, and vegetables to preserve life. But, their faith was greater than this; it was broad; in fact, unlimited, because the Prophet of God who led them, under the same inspiration that had come to the martyred Prophet Joseph Smith, was prompted to say, "This is the place," and, when he had said that, the brethren planted in faith and the harvest came. The second year, in '48, when the germinating seed was beginning to show green stalks of grain above the surface, then came the swarm of crickets to devastate and destroy wherever they had access to the growing crops. The green fields, after they had passed over, appeared as if a fire had consumed and left its black mark upon every spot of ground visited by these devouring hosts. The people fought them with brush, and by other methods tried to sweep them from the land, or stay them in their progress, but it was an impossibility; they could not be stayed by the hand of man. That was the appearance, that was the thought and that was really the experience of the people. Saturday night, at midnight, they ceased their labors through sheer fatigue. Sunday morning they assembled, fasting and praying for deliverance, and as they came from their place of worship the heavens were darkened with flocks of wild birds, and some asked the question, "What are these coming now? Are these a new enemy to complete the entire destruction of our labors?" But when the sea-gulls alighted upon the green fields of growing crops they certainly began destruction, not of

the crops of the suffering, praying people, but they began and continued to devour the enemy, the black crickets from the mountains, until they had swept the land clean from this formidable foe; then the Saints knew again that God lived, that He had not forsaken them.

The Saints came out from Illinois, from their City Beautiful, Nauvoo. They were given an alternative to deny the faith of the gospel which they had obeyed, and for which they had suffered. They had seen their Prophet and Patriarch martyred for the cause they so manfully maintained. All these distressing things were constantly before their faces, and when the demand was made upon them, by a committee sent by the mob hordes surrounding the city of Nauvoo, either to give up their faith and, as a celebrated congressman has said since, "Be like us, or leave the country, or forfeit your lives." But the men to whom this address was made, the people who heard this alternative, were of the kind of which martyrs are made, and they said, "We cannot relinquish our faith. We know it is of God, we will sacrifice our homes, leave the lands that we have purchased and beautified, and seek a home where less hatred and opposition may exist." I believe that President Brigham Young felt as did our old friend Chief Washakie, when his braves gathered around and said to him, "All of our hunting grounds are gone; the white man has o'er-spread the land and we have no more a place for our abode, where will you lead us now?" The old chief replied, "If I can find a spot so barren, so sterile that not a blade of grass shall grow upon it, and where nothing lies beneath to ex-

cite the cupidity of the white race, there would I place your feet, hoping that you might not be driven out." Possibly such a thought entered the heart of our pioneer President, Brigham Young. I have heard more than one of that sturdy band of pioneers say, "I wept; my heart was full of grief when I beheld the land, the appearance of which was so forbidding, the ground was so sterile." I heard that great pioneer, Wilford Woodruff, say that the little part that they did succeed in turning over before water was turned upon it, was just as dry as ashes fresh from the furnace.

They did not leave the city of Nauvoo to get away from the Constitution of the United States. They brought the love of the Constitution with them, and the record that you have heard quoted today is proof, if any other proof were needed—and there is plenty of just such all through the history of the pioneers of this great country—that they loved the Constitution, and that they knew and had always taught and accepted it as a divine truth, that the Constitution was inspired of God. They did not leave Nauvoo to get away from the flag of our country. They brought Old Glory with them, and unfurled it to the breeze upon this land, then Mexican territory, and by that act took possession of the land in the name of our common country. They did not leave the land of their nativity and the land of civilization because they were ashamed of their faith, of their religion, nor did they relinquish the hope that God had planted in their hearts. No, they fled to this western country to be free from persecution and bloodshed. When they arrived impres-

sive services were held; the second day after their feet had trodden this arid desert, they assembled together, and their Prophet leader said to them, "We will dedicate this soil to Almighty God for the gathering of Israel, for the hope of a peaceful home for our people in all time to come." He said to Elder Orson Pratt, "Brother Pratt, offer our prayer to God, and dedicate this soil to Him for Israel's welfare, say to Him that from all that He giveth to us in the times to come, we will give to Him our tithes and offerings, of all the blessings of the soil, of the herds and flocks, of the orchards and gardens, and here we will build the temple of our God, for the salvation of the living and the dead."

The members of the National Irrigation Congress went away from here imbued with a feeling of gratitude. They expressed their praise and admiration for this people, for the pioneers of this country, for the elegant reception that was tendered to them, and for the use of these great buildings in which they held the sessions of their congress. They have nothing in their hearts today, I believe—for I think they were honest in their expressions—but good will for you, my brethren and sisters, and especially for the Presidency of the Church.

I pray God to bless you, and that He will endow our brethren who lead us in the future as they have been endowed in the past. I testify to you that "Mormonism" is true. It is the gospel of the Lord Jesus Christ, as testified by one of the mightiest prophets that ever lived, who sealed that testimony with his own blood. Obedience to this Gospel will bring to us salvation and eternal life. I pray God to bless

you all forever, in the name of Jesus Christ. Amen.

A duet, "The Crucifix," was rendered by Prof. Hugh Dougal and Miss Mary Haigh.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I have been interested in the words of my brethren in the meeting this morning. I only regret that I did not hear all the words of yesterday. My academic duties at the University of Utah prevented my being in attendance at the conference in the forenoon.

I rejoice in seeing the people. As we all have our favorite themes and thoughts to speak about, I have mine, and the impressive thought that I have this morning is this fact, that no better people ever lived nor lives today, than the Latter-day Saints of the Church of Christ. I believe in you, and I am always grateful when I can meet you, my brethren and sisters, feel your genial and hospitable spirits here in the center stake of Zion, or wherever you live in your homes throughout the State. I am proud of you, and I am proud to know that I am one of you. I believe in the goodness of your hearts, in your hospitality, in your charity, in your love for truth, wherever you live, and I only wish that we here in the center stake of Zion, may retain in our hearts the same honesty and sincerity of purpose, and truth-loving character that seems to be so characteristic of you people who come from the remote parts of these states in the west. The rural districts today have a people that are honest, God-fearing, lovers of the truth, and I hope that spirit can be

retained in those communities; and I also pray that we will get more of it right here in the city where we live.

It has been pointed out briefly that we have had a great history. I believe our people have always been tolerant, charitable, and above all, constant to the principles which they hold to be true, and which they know with all their hearts. I am glad for all the organizations of this Church, for they have made history by their acts as well as their thoughts. I believe that the one great organization that has impressed the world with its charity and its bigness of activity has been the Relief Society, from the beginning to the present day. It was my privilege but a few weeks ago to listen to a man who had not been to Salt Lake City since 1856. He asked the question—How the Mormon Church had grown? He wanted to know whether or not we hold to be sacred and true principles that we held to be sacred and true in 1856 when he came here on a visit on his way to California. I answered him as best I could, but one thing he said that impressed me, and I want to say it to the sisters of the Relief Society. He said that he landed here with some emigrants. They were penniless, they were hungry, they were without shoes and stockings; but he never forgot the time when some "Mormon" women came into camp, gave them stockings, brought them bacon and flour, and they did it because, said they, "Our prophet leader tells us to, and not only he told it, but greater still, we have the Spirit of God that dictates to us, and it says that no one must starve or be in need where there is plenty, and where we have the chance to give, and to live and let live." This

man said that these women were members of a society organized for charitable purposes. It was the Relief Society of one of the wards of Salt Lake City, which as early as 1850 was doing charitable acts and helping humanity in its need. I am grateful today for such an organization, and I am proud of it, for I think you have done great deeds, and manifested your faith in God by your acts.

What we need today, my brethren and sisters, more than anything else, is honesty and integrity to the Gospel of Jesus Christ. We can't get too much faith in our hearts. Faith, after all, is the moving force in the history of the world, and is today, and always will be; and I hold that faith in God, the Eternal Father, and in His Son Jesus Christ, must become the greatest moving force for humanity. It will be in the future, for I believe that the world is coming back, after all, to a belief in God the Eternal Father. In our schools, in all of our institutions of learning, there can't be too much of the teaching that God lives, and is the directive force and power behind the onward march of the human race.

Not long ago some prominent educators in the United States came together in a meeting, and the question was asked: "What can we do that will bring the children of our schools to a higher standard of thought and action?" The question was answered in many, many ways. One brother of this city was asked the question, and the answer was that there are many practical ways but he believed that if in every school room throughout the world there could be on the right in gold letters the Ten Commandments, and on the left the Preamble of the Con-

stitution of the United States, and on the front the words, "I believe in God the Eternal Father, and in His Son Jesus Christ," he believed that the students and scholars of this country would receive an inspiration and a power in their work that would lift the standard of American life and American scholarship. So this is the thought I want to leave with you today. May I ask you to receive it and think about it. I know that we can get your support for it.

There are today nineteen million students in the schools of the United States. This includes the university students, down to those of the kindergarten department; nineteen million students whom we hold to be educated, whom we hope to see go out into life as real citizens, true citizens of this republic and believers in God. The question comes up whether or not we are performing our duties as we should perform them. Being in the academic world I see on every hand great blunders, great mistakes made in the name of education. You see them in your homes, you see these blunders in the schools, but I believe that the glory of this country and the glory of this state, just the same, is the public school system, which is destined to grow and grow until men and women are truly educated. But I say that the one thing that will lift us up educationally and morally to higher standards in a general way throughout all this land, will be to teach our children the majesty, the greatness, the divinity, and the power of the Ten Commandments, and the beauty, the justice and the grandeur and the greatness of the Preamble of the Constitution of the United States, together with the belief in God, and Jesus Christ as the

Redeemer of the world. These three things I think are needed in our American schools. They are needed by men, women and children. We have never yet learned to live up to the Ten Commandments, and politically the Constitution of the United States is so far ahead of us that it will take ages to see its greatness and its power prevail. And so what has this to do with us, as followers of the Lord and the Redeemer of the world and the Christian faith? Only this, that as the great tenor and standard of morality are raised, our dreams are made higher, our ideals become greater; and people can only become great as they have great ideals to which they work.

My brethren and sisters, to me the glory of "Mormonism" lies in this fact, that there is never a thing suggested for the uplift of humanity but what we are behind it with all our souls, and with all of our works as well. We believe that the human race will be redeemed if the human race will accept the law of the Gospel; and obedience to law is liberty. Let us remember that obedience to political law, to religious law, to social law, becomes our truest liberty after all, and when we learn to become liberty-loving we will be law-abiding, and when we are law-abiding we will be developed individually and socially, and become lights unto the world as holders of the Priesthood of God. "Mormonism" is the greatest movement in the history of the race. It stands today for the greatest intellectual moral and social uplift and political uplift that the race has today. It stands for everything good, everything noble. It stands, however, upon the principle of faith in God, the Eternal Father, and in His Son Jesus Christ; and let us as

Latter-day Saints hold this sacredly in our hearts. Whatever we do, and think, there is always that truth within us that God is God, and that Jesus is the Christ, now and forever. We must, therefore, learn true charity, true love. We must learn to work and to pray, and not give up our simplicity of life. The other day I was asked what our institutions, human society, need more than anything else. My reply was that we need more of the faith, honesty, and sincerity of our fathers and mothers, more than we need anything else. We want to hark back to the honesty and the simplicity of what some call the common people. We need to get rid of the love for gold and show, and come back with all our souls to the knowledge that this gospel is true, and that we must be true to it. Then our standard of living will be raised, we will be united. We will act more as God wants us to act. We will live nearer to the Savior as He taught the race to live, and as He teaches us today. I hope we may be united in the faith, in the law, and in the knowledge of what is right and true; and I hope the day may come when in every school-room throughout this land, at least whenever we come into that school-room, there shall be placed in gold letters first, "I believe in God the Eternal Father and in His Son Jesus Christ," on the right the Ten Commandments, the greatest moral law of the human race; and on the left the Preamble of the greatest document ever given to the world, for the government of nations, the Preamble of the Constitution of the United States. When we do this we will raise our standard of thought, our standard of living, and we will approach what the Prophet

Joseph Smith once said we must do, the higher soul, the higher life that naturally lies within.

That God may help us to see these things one and all, and to work for great truths and live humbly and to work with a hunger for truth and light, I ask it in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Divine guidance needed in all human affairs.

If my brethren and sisters will indulge me just a moment I have this to say with reference to the discourses we have heard this morning: I believe in all that has been said, and I also believe a little farther than that which has been said. I would like just for a moment to try to express briefly and, very likely, very imperfectly the thought that has occurred to me in relation to one point especially that has been referred to.

I think that in the realms of liberty, and the exercise of human judgment, all men should exercise extreme caution, that they do not change or abolish those things which God has willed and has inspired to be done. It has been in this realm of freedom, and the exercise of human judgment, that most of the evils that have occurred in the world have been done—the martyrdom of saints, the crucifixion of the Son of God Himself, and much of the apostasy and departure from the work of righteousness, and from the laws of God, have occurred in this realm of freedom and the exercise of human judgment. God in His boundless wisdom and gracious mercy has provided means, and has shown the way to the children of men whereby, even in the realms of

freedom and the exercise of their own judgment, they may individually go unto God in faith and prayer, and find out what should guide and direct their human judgment and wisdom; and I do not want the Latter-day Saints to forget that this is their privilege. I would rather that they should seek God for a counselor and guide, than to follow the wild harangues of political leaders, or leaders of any other cult. I felt like I ought to say that much; and I know that I am right.

The congregation sang the hymn:

There is beauty all around,
When there's love at home.
There is joy in every sound,
When there's love at home,
Peace and plenty there abide,
Smiling sweet on every side,
Time doth softly, sweetly slide,
When there's love at home

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Prayer was offered by Elder Rey L. Pratt.

The congregation sang the hymn:

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

PRESIDENT FRANCIS M. LYMAN.

The Holy Spirit a spiritual and temporal guide.—All can, and should be continuously doing good.—Splendid accomplishments of "Mormons" in Mexico.—A plea for fraternal assistance to refugees from Mexico.

I am very greatly pleased, my brethren and sisters, with this opportunity of meeting with the Saints in conference, and trust that the same good spirit that has attended the brethren who have spoken to us may be enjoyed during this meeting.

The work of the Lord is very remarkable among the peoples of the earth. It is attracting attention from every direction, and the doctrines that we have embraced, which have been revealed through the Prophet Joseph, attract the consideration of many people throughout the earth. These doctrines are true, and it is the truth that gives strength to this work. Their truth is discovered by many who have hardly the courage to embrace the principles, and to undertake to live them. Some people I have known feel that the truths we proclaim are too good to be true, and remark that they proffer too much, and offer more than is reasonable for mortal men to anticipate and expect in this world, or the world to come. But, all who embrace the Gospel, with full purpose of heart, obtain a testimony of the truth of the doctrines. They obtain a witness also from the Lord Himself, a witness of the Father and of the Son, and the record is borne in the hearts of the children of men by the inspiration of the Holy Ghost. That Spirit has the mission not only to bear record of the Father and the Son, and the truth and divinity of the doctrines that we have embraced, but He will abide with us, not only in spiritual matters—matters per-

taining to the church—but in regard to all things, for the truth of all things, temporal and spiritual, is known by the Holy Ghost. Those who enter into covenant with the Lord, having humbled themselves before Him and repented of their sins, as a result of their faith, and have taken upon them the name of Jesus Christ, and have undertaken to serve Him to the end, having repented of all their sins, they receive that witness and testimony, and that Spirit abides with them always through their faithfulness. It gives them stability of character; it gives them understanding and light that is not possessed otherwise, and that does not remain with Latter-day Saints unless they continue to be faithful and very humble, meek and lowly of heart. The Spirit of the Lord is easily offended, easily grieved, and it is quite an undertaking for men to so live that that Spirit can always be a fountain of inspiration, of revelation and light to them. It is a difficult thing for men to do good always, and I want to show you, my brethren and sisters, that the Lord expects us to do so.

Now, I do not want to take too much time, I do not want to lay too broad a foundation, but I will read one little text. I think I shall be satisfied with this one small text, if I can expound it to your understanding, which I believe I can with the help of the Lord, and possibly bring to your understanding an improvement that we may engage in for the future, possibly having lived something near it in the past, but may do so more perfectly in the future. The Lord says:

“Verily I say men”—that is *all* men; I desire to expound to you

that word in this scripture, that men, all men, Latter-day Saints and everybody else—“should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for the power is in them”—the power is in all men—“wherein they are agents unto themselves; and inasmuch as men do good they shall in no wise lose their reward.”

Now, I desire to make this impression, my brethren and sisters, for men, the term, the word, includes the sisters as well as the brethren—all mankind, men and women—should be anxiously engaged in a good cause, because they are agents unto themselves and are so empowered by the Lord, who is our Father, so that we should be thus occupied always. We should not be employed at any time, on any occasion, anywhere, doing anything that is not a good cause. Where we have done things that were not proper and right, and were not a good cause, we have departed from the obligation and undertaking that we entered into in the beginning, and our beginning was when we entered into covenant with the Lord. I am speaking now of our beginning with this latter-day work. This Church began on the 6th of April, 1830, and you began when you entered into covenant with the Lord. Your end will be when you have laid off this mortal body, when your work has been finished and your undertaking with the Lord has been completed. We undertook at the beginning to serve the Lord to the end, to the end of our mortal mission, our probation, hence I desire to make this impression upon all Latter-day Saints; and if there should be some here who are not Latter-day Saints I would like to

make the impression upon them also that they, too, should be anxiously engaged in a good cause, and bring to pass much righteousness. That is being done today in the world by very many people, for much righteousness is accomplished by people who are not of our faith. A great deal of good is being done; there is a great deal of virtue and morality, uprightness and humility, love of the Lord, love of the truth, love of righteousness, in the hearts of the children of men. So that my appeal is not to Latter-day Saints alone this afternoon, but to all men and all women. If any man or any woman does good in this world, they shall not lose their reward, whether they be Latter-day Saints or not. But, if they would have all the good, all that the Lord has to bestow upon them, it is necessary for them to have faith in Him, repent of their sins, humble themselves before God and enter into covenant with Him, as the Latter-day Saints have done, and then endure in the faith to the end of their lives. It is possible in this world, I take it from the example and history of our elder brother, Jesus, it is possible for men to do good; I believe it is quite possible for *all* men to do good, to work righteousness. I believe that it is quite possible for all men to repent of their sins, through faith. The Lord is generous and willing to bestow upon all men the principle of faith, and by their repentance, turning from sin and working righteousness, it is quite possible for them to get into fellowship with the Lord. It is really possible for men to do what is right, and to be perfect as God Himself is perfect.

In the range of thought, in looking over my own experience, and

the opportunities about me in the field of activity in this world, I have wondered what on earth there is that a man cannot do that is right and that ought to be done, so far as morality and purity and righteousness is concerned. There may be heights that men may not easily reach, there may be works that are difficult to accomplish, but so far as being perfect in our lives in the service of the Lord, in serving our brethren, working for them and blessing them, and doing good to others as we would that others should do to us, is there anything that we cannot do? Can we not be sober? Can we not be honest, moral and upright? Can we not work righteousness and deal justly? I can think of nothing of this sort but what is possible for us to do. I can't think of a wrong that I ever did in my life, nor a wrong that you have ever done, that I have known about, but what we could just as well, and better, have done what was right. It has always been so with me, I could have done better. It was always easier for me to do right than to do wrong. The things that have tried me, and have been difficult for me, are the wrongs I have done; but where I have done right I have felt well paid, well rewarded, it has made me feel comfortable and happy, it has made me free. I have always felt free and comfortable when I have done right, and always felt uncomfortable, unhappy and a slave when I have done wrong. Hence I have concluded not to do wrong any more. I am not going to wrong anybody; and I don't want to wrong myself, but just do exactly what is right, and I want my brethren and sisters, the Latter-day Saints, so to do.

The Lord has given us a perfect

organization, commencing with the Aaronic Priesthood as it was revealed to us in this day, and dividing the labors that they have to perform, from the deacon to the priest; and in the Melchisedek Priesthood, from the office of the elder to the chiefest among us, those who have the greatest power and authority upon the earth. The Lord has so designed and arranged that all men embracing the gospel may receive divine authority from Him, and power that will aid them and help them far above what men can naturally do. The natural man is a very unsafe quantity, he must be assisted by the Lord. I don't know of anything that a man can do that will be quite pleasing and satisfactory, unless the Lord helps him, and then he can be perfectly safe. There are many things that men need to be enlightened upon, and the Spirit of the Lord occupies the whole field, and will enlighten our minds and enable us to see alike in all matters, and make us one with the Father and the Son. That Spirit should dwell richly in our hearts; when it does, and abides with us, it will draw us together, unite us, enlighten us, and strengthen us in the performance of the duties that devolve upon us, our lives will then be successful, and we will be anxiously occupied and engaged in works of righteousness. A man with the Spirit of the Lord is not offensive, he is not offensive in his home and family, or neighborhood, he is a pleasant and agreeable companion, as a father, as a brother, as a husband, and as a neighbor, if he enjoys the Spirit of the Lord. The Spirit of the Lord should be enjoyed by all men; and when men possess that Spirit their difficulties disappear; they see the right. The

Spirit of the Lord always prompts us to do our full duty, all that is required of us, and to be willing to make some little sacrifice in order to be at peace. It will enable us to endure wrong if it comes upon us, and submit so far as we need and have occasion to; to endure but never do wrong, never to wrong any one else; if needs be to suffer wrong and evil at the hand of others, but always do what is right ourselves.

I want, at the closing of my remarks, to draw attention to the conditions that have been spoken of here in this conference, first by the President, and then referred to by others. I want to state my views, briefly, in regard to our refugee brethren and sisters from Mexico. They are not a numerous people, possibly only four thousand. Of course four thousand people is quite a community, would be considered a large ward. If we have four thousand in a ward it is regarded as quite a little town; but four thousand are not very many of the people that are gathered together of the Latter-day Saints—maybe half a million of us—the four thousand would be but few. We have lots of land and water, and any amount of climate. It happens just now that we are living in pretty fruitful times, and we are well fixed with good crops, grains and fruit crops, everything of the kind. I judge so when I see the fruit covering the ground, and we cannot take proper care of it, to make good, profitable use of it. So I want to sound this note of advice to my brethren and sisters who are not refugees, who are at home and live in the United States, in Arizona, New Mexico, California, Nevada, Colorado, Utah, and Wyoming. It

is our friends, and neighbors, our brothers and sisters that are down there, and who have been driven from the republic of Mexico. They have not been able to remain there. It seems they were not wanted there. I happened to be among the first of the brethren who went as missionaries into that country, to pioneer the country. I went with President Taylor, President Joseph F. Smith and others of the brethren; quite a company of us went from here into Mexico in about 1885, as I remember. I went three times that year from Salt Lake City to the City of Mexico, and into the hot country beyond. I spent some time there with Erastus Snow, Brigham Young, Jr., John W. Taylor, Moses Thatcher, and others of the brethren. We visited the president of the republic, and we were made welcome by him and by his ministers, and we learned to respect those leading men of that republic. They offered me soldiers when I went down to pioneer the country, for that was my purpose, on my second trip into Mexico. The Indian Chief Geronimo and his men were raiding that country, and raiding Arizona, and our soldiers were there as well as the Mexican soldiers, trying to capture the outlaw and his band. While we were there the Indians went down on the west of us, and on the south, and came out on the east of us, went almost round us, but we were out of sight; they did not happen to see us when we were pioneering the country. We had a little company of soldiers offered us, but Mexican soldiers do not go until tomorrow, they never go till "manana," that is, they do not go today but tomorrow, and we went today, and the soldiers following us could not find us. They thought

we would make tracks, and so we did, but a tremendous storm of rain came and obliterated the tracks, and they could not find us. We thus pioneered the country.

I want to say that when we say hard things about the people of that country we only say it about those who are a hard people, a bad people, not about those who are good. They have not had in Mexico, so far as I have known, a secure and stable government. There has not been protection and safety in that country, and a man always had to have a gun across his lap, or hanging on his back, so that it could be seen that he was armed, in order to take care of himself. I was given to understand, in the City of Mexico, that it was not safe for a man to walk across that valley, from one town or village to another, unless he was armed; that he would likely be killed by some one to get his suit of clothes, or a pair of boots, or the dollar in his pocket, if he had it. There were that class of people; but we were made welcome, they wanted us there. They wanted us because our people were thrifty, and prosperous, because we would build good brick houses, and good school buildings, and establish merchandise business and so forth in the country. Our people went there, and they built the finest villages, so far as I can judge and know, in Mexico. the finest considering the population occupying them, that can be found in the republic. I rather think that is correct, they really have built splendid houses, cities, and towns, and have conducted our district schools and high schools there also. We have taken care of ourselves, and have set a good example, and the leading men of that nation were always proud of what

the "Mormons" had done there. President Diaz, as long as he stayed there, and his ministers, always spoke well of the "Mormon" people, they could not say otherwise. But there was a man killed every little while. It was dangerous, always more or less dangerous, and they could not be protected, they could not get justice, and the wicked could not be punished, as a rule they were not punished.

Well, now our people have come away, they have been driven away because of the revolution in that country. It is a revolutionary country and a revolutionary people, and there is no telling, of course, as we learned from the President here, when peace will be declared and a good government established. I don't know when it will come, but I do want us, brethren and sisters, to open our hearts and homes, and open the way for the Latter-day Saints to come back to their friends, to come to their neighbors and kindred, they will be no tax on the people of this country. Those four thousand people can stay right here with us, and it will hardly be known that there is anybody extra. We have plenty of room, and everything to make them comfortable. They are a people that will make their way and pay as they go, and earn their living and establish themselves, and in a few years they will be just as wealthy as they were in Mexico, and they will be upon safe, solid ground, where they need not be afraid of anything on earth, no more than we are in Canada. I saw the contrast. I was down in Mexico in '85, and just a little later it fell to my lot to go to Canada to help the pioneers and give them counsel—Elder John W. Taylor and I. We went to the head of the Canadian

government, and we were welcomed there. They wanted us, they were glad to have us come, and we have been building there just as we built in Mexico, and just as we have built in Utah, in Arizona, in Nevada, Colorado and Idaho.

Everywhere the Latter-day Saints go they are doing work that speaks well for them, and is a credit to them. They are a stable element—not quite perfect yet, but they are devoted to good works, and the Spirit of the Lord that dwells in them makes them worthy citizens of any country and government. The government of any state or county is stronger for the "Mormon" people that locate therein, or in any city or nation, for it has been proven that they are a good element. The Spirit of the Lord has made them this, and that Spirit will make them even more worthy than what they are now if they will continue faithful. I advise that we should invite our friends home, ask them to come home and take some of our land and work with us. Many of them come unclothed almost, and unfed. They have been robbed, and have nothing to bring with them, as a rule. There are some few that will be able to fight their own way and take care of themselves, but the others will be no burden upon us, we will be richer from taking care of them, helping them, for the Lord will compensate us for doing the good that we should be engaged in. He will reward us, for He says that we shall not lose our reward for any good thing that we do. We want to welcome home our brethren and sisters who have suffered, we want them to come back again into the United States, if they so desire. If they prefer to stay and try their chances

again in Mexico, of course we make no objection, and our blessing and love will go with them where they go, and with the people who will open their hearts and homes to receive them and make them welcome.

I wanted to say that much in regard to those people, for I was there in the country; I was with them when they were in their camps and tents. I was with them there and wrestled for their benefit with the government of the country. The Church has helped them attain what they could; that land was legally obtained for permanent settlement, and we have done our duty in the republic of Mexico. We have been preaching the gospel there also, and maintaining missions among them. We have been doing a good work for that republic, and we have not hurt them at all, but have done them a great deal of good; and that was the desire, I am sure, of the leading men of their nation. The Lord will bless those who have befriended our people and those who do befriend them hereafter. The Lord will bless us my brethren and sisters, in being anxiously engaged in this good cause. The Latter-day Saints who do not return to Mexico shall not feel that they are imposing on their kindred and friends, but that the latch string is out, or the door is open, and they are welcome to come and fare and share, with us until they can get on their feet, and it will not be a long time for them to do it. They are the right kind of element.

I pray the Lord to bless you, my brethren and sisters. Let us remember the injunction of this text and be constantly, anxiously and earnestly engaged in a good cause, and bring to pass much righteousness every day of our lives, and the Lord will bless and sustain us, and

preserve and redeem us, and make us eminently successful among the children of men. God bless you, my brethren and sisters, and keep us faithful, and help us to endure in His service while we live in the flesh, I pray in the name of Jesus Christ, Amen.

ELDER HEBER J. GRANT.

Diligence in preaching the Gospel increases faith of the preachers.—Unison in proclaiming Gospel truths.—The true Latter-day Saint an exemplar of every virtue.—Cheerful giving of time and means to God's work.

I am happy in having the opportunity of again meeting with the Latter-day Saints in general conference. I have thoroughly enjoyed my labors during the past six months in traveling among the different stakes of Zion, and in visiting two of the missions in the east. I rejoice in finding the Latter-day Saints, who are faithful and diligent in serving the Lord, growing in the light and knowledge of the gospel, growing in a love of the truth and in a determination to do all in their power for the spread of the gospel at home and abroad. I am very happy in contemplating the fact that the gospel of Jesus Christ brings peace, joy and happiness to every soul who embraces it, and who lives it. I rejoice in the fact that the more we do in the gospel of Jesus Christ, the more we love the truth, the stronger is our faith, the more perfect and absolute is our testimony regarding the divinity of this work.

To me one of the greatest of all the great testimonies of the divinity of the work in which we are engaged is the fact that all those who

go out to proclaim it, and who live virtuous and upright lives, return to us with a burning testimony of this work, and bear witness to those at home that the most profitable and the happiest time of their lives has been while they have been proclaiming the truth. The Spirit of the Lord accompanies the elders. God blesses those who go forth to preach this gospel. If this gospel were not the truth, honest, prayerful, diligent, humble men would discover that fact, but I have yet to hear of one man in all the eighty odd years that this gospel has been preached, who has gone forth to proclaim it and who has been a diligent, faithful man, who has returned and announced that he has discovered that they have the gospel of Christ in some other land or some other clime. But I have heard of thousands who have studied other gospels, tens of thousands; I have known many who have been members of many different denominations, who never found peace and joy and perfect contentment until they embraced the gospel of Jesus Christ. It is a very difficult thing to undertake to tell a lie and to maintain it. A writer in a book entitled "The Power of Truth" says that lies are fearsome things, and that they have to travel in battalions, that they are like a lot of drunken men, one holding up the other. But, he says, truth can stand alone, it needs no chaperone; and this is true.

This gospel of Jesus Christ has been taught during the past eighty odd years, and all of those who have gone forth to proclaim it have taught the one and the same gospel. There has been no schism, there has been no disagreement. There has been nothing but an increase of

faith and a love of the truth that has come to those who have gone forth in humility to spread this gospel of Jesus Christ. It is in very deed the power of God unto salvation, and the people know it, and the people love the truth. Wherever I go among them, whenever the Lord blesses me with liberty to preach this gospel to the people, I can see in their countenances that they rejoice in the witness of the Spirit; that they drink in the words that are given to them; and after meetings, and people shake hands with you, you feel that there is a determination in their hearts to serve God and keep His commandments.

The Latter-day Saints do in very deed thank God for a prophet to guide them in these latter days. The Latter-day Saints do enjoy singing the song by Brother John Jaques, "O Say What Is Truth?" They rejoice in this gospel and all the teachings of it in the scriptures and in the inspired hymns that we have received. I rejoice in it beyond my power to tell. I enjoy mingling among the Latter-day Saints. I enjoy visiting the households of the Latter-day Saints and conversing with them, and I want to bear my testimony, in connection with that of the others which have been borne, that there are no better people in any land or in any clime. There are no more honest people than the Latter-day Saints. The business integrity of every true Latter-day Saint is perfect. No man who is a Latter-day Saint but what is living a virtuous, upright, honest and a true life. No matter what may be said against an individual, it has no effect upon that individual if it is false, and no man can say that any man who lives up to the

teachings of the gospel of Jesus Christ, but what that man is a good citizen, that he is a good man, that he desires the welfare of his fellow men, and that his example is above reproach.

I believe that the Latter-day Saints are endeavoring to live up to the teachings of the Savior. I believe that they follow more perfectly the admonitions of the Savior in His sermon upon the mount than any other people. I believe that there is a living, vital force among the people which cannot be found elsewhere. I not only believe this, but I know it. Where are there any other people who make the same sacrifices, that is, sacrifices in the eyes of the world? You and I cannot make any sacrifice for this gospel. Life eternal is the greatest of all of the gifts of God to man, therefore there is no labor that can be required of us whereby we can gain this greatest of all God's blessings, that can be called a sacrifice. It is a privilege for us to learn the lessons that devolve upon us. I thank God for the privilege of paying tithing. I rejoice in having the opportunity of showing my gratitude to my Heavenly Father for His mercies to me. I thank the Lord for the opportunity of contributing of the means that come to me for the erection of meeting-houses, of school-houses, of temples, and for the opportunity of going forth to proclaim this gospel.

I have been suffering for several days with a slight cold, and I find that I am rasping my throat. I have pitched my voice a little bit too high, therefore I will close my remarks, by praying God to bless you. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of the

true and the living God, and that we have the truth; and I know that Joseph F. Smith is the prophet of God, and that the inspiration of God guides him. May the Latter-day Saints be loyal and true, I ask it in the name of Jesus. Amen.

Miss Josie Hinckley sang a soprano solo, entitled, "Jesus, Our Savior."

ELDER REED SMOOT.

Great influence of music in religious and secular affairs.—Remarkable effects of the hymn, "O, My Father."—Advice to shun all get-rich-quick propositions.—Smokers, drinkers, and immoral men unfit for responsible positions.

In a revelation given through the Prophet Joseph Smith in July, 1830, the Lord, in speaking to Joseph's wife, Emma, said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

I could not help but think of this part of the revelation in listening to the beautiful hymns that have been sung during this conference. I believe that we can worship in song as acceptably to Him as in any other way. In reading the history of the world we find that music has been conspicuous, in all ages and among all nations. There are but few religious denominations that do not avail themselves of the sweet influence of music. It is not only a custom to worship God by singing His praises in song, but we find the power of music manifest in almost all the great affairs in life. It is made use of to encourage and inspire men in battle. It is depended upon on occasions when there is

necessity for inspiring in the hearts of men enthusiasm or loyalty. The history of nations is, in part, told in song. I know of no people on earth who have written into their songs the principles of the gospel they believe in more than have the Latter-day Saints. It is true there are many beautiful hymns written by men that all Christians love to sing, and we sing them in devotion to our Maker. We often sing the hymn composed by Charles Wesley entitled, "Jesus Lover of My Soul." It is said that Charles Wesley was inspired to write this greatest of his hymns by a bird, frightened by a thunder storm, flying into his room, preferring to risk its life indoors with him than outside where the elements were disturbed. As it sat quivering on his mantel, frightened nearly to death, Wesley was inspired to write that hymn. Henry Ward Beecher, speaking at his father's funeral, referred to the hymn that had been composed by Charles Wesley, "Jesus Lover of My Soul," and made the statement that he would rather have been the author of that song than to have the wealth of the greatest millionaire, for in it was inspiration, in it was power. While wealth would perish and its possessor be forgotten, the memory of Wesley would live for ages to come, because the words of the song would be perpetuated. The opening hymn of this conference,

"Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your 'day,"

is filled with inspiration. Brother William Clayton, the author of this song, was inspired to write it, at a

time when the people were crossing the plains, careworn, disheartened and in need of encouragement. President Young realized their condition and knew that music would inspire them to renewed energy. He therefore asked William Clayton to write a hymn suitable to the conditions, and the result was the hymn, "Come, come, ye Saints." It was inspired by God, and it has been an inspiration to God's people ever since.

I believe that Sister Snow, when she composed that immortalized song, "O my Father, Thou that dwellest in the high and glorious place," was inspired of God the Eternal Father. The idea that we had a Mother, as well as a Father, in Heaven was first taught in this dispensation by the Prophet Joseph Smith. Sister Snow was convinced that he was right in so teaching, and embodied that principle of the Gospel in the song. I believe that hymn, "O My Father," has been the means of causing thousands of the people of the world to investigate "Mormonism." When I heard our choir sing it in the Capital of this nation I noticed many a wet eye. It seemed to me that it had the effect of a testimony to the people present; it certainly was listened to in song more intently than it would have been by word of mouth.

The closing song of the first day's session of this conference, the hymn that President Woodruff loved so well,

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm,"

will live forever. It is said that Cowper, the author, was inspired to write it after he had made up his

mind that life was not worth living. The story is that he called a London cabby and asked him to drive to London Bridge, with the avowed purpose of throwing himself in the Thames river and ending his life. It is reported that the cabby, driving around the city, landed at last before the door of the house where he took the poet from. Cowper got out of the cab and went to the room which he had left a short time before for the purpose of ending his life. While contemplating the circumstance, the inspiration came to him and he wrote the song, "God moves in a mysterious way."

There is one thing known to the people of all countries, whether they approve of our religion or not, that is the remarkable musical ability of the "Mormon" people. People, in general, appreciate the songs our missionaries sing, and the spirit with which they are sung. I have met many men in my travels, and in conversation some have said, "Yes, I remember hearing your elders sing upon the street corners of England, or in America, or in some other place as the case might be. In some cases Elders had visited a gentleman's home and had sung our gospel hymns. They pleased him, and impressed him with the thought that our songs carried with them the true spirit of the gospel of Jesus Christ. I am always proud, and it gives me joy to be able to testify to the world that the "Mormon" people as a whole are lovers of music, and that we have talented students in many of the musical academies of the world.

In connection with the brethren, I have rejoiced exceedingly in the proceedings of this conference. There is one subject, my brethren

and sisters, that I wish to call your attention to today. Perhaps some will think that it is out of place at a general conference, but I don't believe that it is. I speak of it now as this may be the only chance I will have. I notice in a report made by our government, through the post office department, that there was over \$120,000,000 lost to the American people last year, through frauds carried on through the mails, by persons and companies formed for the purpose of fleecing the people of the United States. I want to say that I was sorry to find that tens of thousands of dollars of this vast amount had been secured from the people of this state. I want to advise the people attending this conference, and all the people of Utah, that whenever circular letters come to you, from unknown companies, with a promise that you can be made rich quick, such letters and promises should be given the most thorough investigation, for nine hundred and ninety-nine times out of one thousand they are frauds. I have received letters from all parts of this state, from men whom I was dumbfounded to learn had been influenced by unreasonable propositions, and invested in them. I call to mind a real estate firm, whose land was supposed to be near the city of Washington, D. C., selling building lots with a promise of enormous profits, and upon investigation as to the location of its land, I found that it was many miles from Washington. One might just as well put his money in a sand hill in the desert as to buy the lands which were described in the firm's circulars. Many, no doubt, receive circulars from all over the United States asking you to subscribe for stock in companies whose future

success depends upon some patent, or supposed patent, that may be issued to some individual, which, if investigated, would probably be found worthless. I say to the good people of Utah that there are plenty of opportunities for good investments in this state, and it is far better to invest in them than to send your hard earned money abroad, and virtually give it to a lot of crooks who are living on their wits, and robbing the people of the United States.

I rejoice in the fact that there is a compensation in living the laws of God, not for the world to come only, but in this life, and the world will sooner or later acknowledge it. Business men are beginning to understand it, especially men who require the full strength and faculties of their employees. Responsible positions require not only physical, but intellectual strength, and many employers are demanding that neither be impaired by the use of liquor or tobacco. Managers in the American baseball league will not select a player who has acquired the habit of liquor drinking. Every player is closely examined as to his moral habits. I have heard it stated that Walter Johnson, the swiftest and best pitcher in the American League, can always be depended upon as he is free from all bad habits. The mountain air of Idaho gave him a splendid constitution, and it has not been destroyed by the use of liquor; he lives a clean life. The managers of the great railroads are not employing men who drink and smoke. They have learned through experience that the engineers, who have in their hands the lives of millions of people, cannot be trusted with that great responsibility if they dull their intel-

lect by the use of tobacco or liquor. This is going to be the rule not only with the great railroads, but with many of the great business concerns requiring men of ability in responsible positions. I could not help but think of similar cases when Brother Wells was speaking of the boy who could not refuse to drink with his companions, and did not have the moral strength to withstand temptation. I never lost a thing in this world, not even the respect of a single person that I know of, by refusing to smoke or drink upon any occasion; and I know that I have won the respect and confidence of thousands by refusing to do so, and by living up to what I profess. I don't care where tobacco or liquors are offered or served, whether it be at a dinner, or a gathering of any kind, they have been no temptation to me. The oftener you refuse the easier it is to do so. My Father in heaven has given me strength to do so. My mother taught me in my young days the evils that would follow any man who did not have the strength to resist temptation. When I was eighteen years of age I was manager of the Provo Co-operative Institution and I was thrown in the company of all classes of men. During that time I visited nearly every state in the Union on business, and I testify to you that I never lost one thing by refusing to drink, smoke, or to follow those inclined to evil habits. On the contrary I won their respect, and I have heard them so testify. So I say again, we are compensated in this life for obeying the temporal laws of God.

I want to add my testimony that this is the work of God, and I know that He doth live, and that Jesus is the Christ. I have confidence in the predictions of the prophets of

God; I know that this is His Church and that it will do all that He intends it to accomplish; and that we may be successful, and be loyal to it as long as we live, I ask in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

Prevailing disposition to discredit the Bible.—“Private” interpretation of scripture denounced.—Principles of salvation plainly declared in scriptures.—Gift of the Holy Ghost most desirable.—Saints enjoined to become familiar with ancient and modern scriptures.

There appears at the head of each number of the Millennial Star, which is published weekly in Liverpool, England, a quotation from scripture, or a wise saying of some man. I opened the “Star” of Thursday, September 19, 1912, a day or two ago, and read this particular passage, and the remarks of some of the brethren in this conference have directed my mind again to it. I would like to read it because it is a striking sentiment and it is true. It is as follows:

“We must come to the study of the Bible as pupils, not as judges, to find, not what ought to be said, but what God has said, as enquirers after divine truth, not as advocates seeking arguments. It is the student and not the book that needs to be spiritualized.”

It is accredited to Dr. Liddon. I don’t know who this gentleman is, and I don’t know whether or not in his article from which this excerpt was taken he attempts to direct people how to become spiritualized. This is not altogether a new idea. The form of words may be new in which the idea is clothed, but the idea itself has been advocated by the elders of the Church for up-

wards of eighty years. Infidels have treated the Bible with the utmost contempt. They have read it only with the idea of condemning it. They have ridiculed it and have held in derision those who have professed to believe in it. Another class of men, calling themselves philosophers, or higher critics, have studied the scriptures very carefully, and have criticised them severely. They have discredited all in them that partakes of the supernatural or miraculous. They have raised grave questions concerning the authorship of the books of the Bible, and they contend among themselves over many of the things which are recorded in the Holy Writ. They argue over the question as to whether there was ever such a man as Job, or whether Mark wrote the gospel that bears his name, or whether Christ performed the miracles which are related of Him. This second class, I might say, have pretty thoroughly torn to fragments the holy scriptures. As a result of their work multitudes of men have come to doubt the divine nature of the Bible. Then there is still another class of men who are known as Christian ministers, who profess to believe the Bible to be the word of God entirely. They declare that it is the word of God, the whole word of God; that God had spoken nothing before the beginning; nor since the close of that record and will speak never again. They profess belief in the book, with their lips, and then straightway deny it in their acts and their lives by refusing, or at least failing to follow the teachings of the Bible, notwithstanding the book itself declares, “Why call ye me Lord, Lord, and do not the things which I say?”

Now, these three classes of peo-

ple have pretty well succeeded, with their sophistries and their criticisms and their ridicule, in thoroughly sterilizing the whole Christian world as to spiritual life. Of course, no man can spiritualize the scriptures. Men subject the scriptures to a form or process which they term spiritualizing, but which is not spiritualizing at all, but is merely placing their own interpretation upon them, in order to make the scriptures conform to their own particular views, and this again, in the very face of the declaration of the book itself, "that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." And again, neither can the Bible spiritualize men. That is to say, the Bible has not the power to confer upon men the Holy Ghost, nor to give unto them that Spirit of God, which has been spoken of here in this conference by President Lyman and others. The Bible truly, as has been explained by the Prophet Joseph Smith, is the word of God, so far as it is translated correctly. The Latter-day Saints believe it to be such, and we are endeavoring to put into practice in our every-day lives the principles and precepts that are made plain and clear in the holy scriptures, which things were indited by the Spirit of God, but which things must be understood, and can only be understood by men who enjoy the Holy Spirit. Now, how shall men become spiritualized in very truth? Well, the scriptures are plain on that matter. It is, first, by faith in God. We should believe in Him with all our heart, might, mind and strength, and, second, by repentance of our sins, a

process of turning away from sin or being sorry for the evils we have done, calling upon the Lord to be merciful to us, and to accept us and acknowledge our repentance, and to help us to remain repentant to the extent that we shall no more return again to the works of evil. When we have thus repented and have purified our tabernacles and made them clean, that they may be indeed temples of the Lord our God, wherein may dwell the Holy Ghost, we are prepared for baptism in water by immersion for the remission of our sins, that through that ordinance our sins may be washed away and we be forgiven, being buried with Christ in baptism, in the similitude of His death, and being raised again cleansed and purified, to walk in newness of life, in the likeness of the glorious resurrection of the Son of God, then we are prepared to receive the Holy Ghost, the Spirit of truth, that takes of the things of God and reveals them unto the children of our Father in heaven. The Holy Ghost is received by the laying on of hands by one having authority, and then, and not until then, can the student of the scripture and the believer in God become truly spiritualized.

When he has so received the gift of the Holy Ghost, or the Holy Ghost as a gift from God, he has received a comforter to his soul, a light to his path, a spirit that giveth understanding and knowledge, that brightens the mind, quickens the intellect and gives a proper comprehension of the things of God that have been revealed through the prophets, and are written in the holy scriptures. A man with this spirit, reading the scriptures will understand them. He will not wrest them to his own condemnation. He will

accept the declaration of the Holy Scriptures that the Lord Jesus Christ was born of a woman, literally and naturally, like all other men have been born, and will not attempt, as some do, to spiritualize the birth of the Lord Jesus Christ. He will believe in the ministry of the Redeemer of men, will accept the history of His ministry, of His death, of His burial, and will believe and understand, by the power and witness of the Holy Ghost, that Christ rose from the dead, that He again took up that very same body that was crucified and laid in the grave, and further, he will believe that as Christ rose from the dead so shall all men come forth in a resurrection from the dead, taking up the body that died and was buried. And he will not attempt to spiritualize it or to interpret the word of God into meaning something else—that it is a spiritual resurrection and not the resurrection of a mortal body into an immortal body. As he reads the scriptures all things spoken by the prophets of old shall be understood by him, by virtue of his possessing the Spirit of truth, and they will be clear to his understanding; and, as the multitude read who are possessed of this Spirit, having been spiritualized in this manner, they shall see and understand, believe and know alike, and there shall be no difference of opinion nor of understanding upon these great fundamental truths of the gospel of salvation. He, the spirit of truth, shall guide them into all truth, and shall abide with the faithful forever.

My brethren and sisters, perchance there are some among us who have been spiritualized in this way, who have received the Holy Ghost, by which our minds may be enlightened and our knowledge in-

creased, who have wandered away from daily companionship with the things that have been spoken and written by holy men of God, and which are found recorded in the Bible. If there are any who are not in close association and familiar with the word of the Lord as contained in the Bible, then I would invite all such to return again to that book, and to read it frequently, to be encouraged and comforted, enlightened and made wiser, more humble and true by daily converse with the inspired word of the Lord. If there are any among us who rarely, if ever, take up the Book of Mormon, another book containing the words and prophecies of holy men who spoke and wrote as they were moved upon by the Holy Ghost, which has been revealed to us through the Prophet Joseph Smith in the latter days, and contains the history of the dealings of God with His children who dwelt upon this continent—then I would say, return again to the Book of Mormon and become familiar with it. Read it and be instructed, and allow the Spirit of God, even the Holy Ghost, to open the eyes of your understanding, to make clear unto you the precious words of life which it contains. And as you read the Book of Mormon and come to comprehend its great message, you will come to love it, love it most dearly, as a direct communication of God to man.

If there are any of the Saints who neglect to read the Doctrine and Covenants—which contains the revelations of our Lord to His children in the dispensation of the fulness of times—I would advise them to take it up oftener and read it carefully and prayerfully, because it contains indeed the words of eternal life.

I might say the same of the Pearl of Great Price, which we might all read with great profit to ourselves. Now, I would advise you, my brethren, if in your communities there are members of the Church who have long since ceased to be daily searchers of the scriptures, that you invite them to renew their acquaintance with the word of the Lord. If there are any among us who are not as faithful as they should be in attending to their meetings, where they may hear the word of God spoken, spoken too, by the promptings and inspiration of the Holy Ghost; things which come fresh and new from the fountain of all truth, then I would say, labor among them and with them and invite them to come into the house of the Lord, where they may be comforted and instructed. Encourage them to repent and to commune with the Lord through the gift of the Spirit, and to associate more with the Saints who enjoy and possess that glorious Spirit.

There is a cry that has gone forth from some of the leading statesmen of our land recently to those who crowd and congest the great cities of our country, it is "back to the farm," back to the soil, back to nature. It is good advice. It is wise counsel. And I would say, too, that if there are any of us who have wandered away from reading the scriptures and from acquaintance with the word of God, that we come back to the Bible, back to the Book of Mormon, back to the Doctrine and Covenants, and back to prayer; back to our knees, if not to our mother's knee, at least to our own knees before the Lord, in the spirit of prayer and repentance, that we might possess and en-

joy the companionship of the Holy Ghost.

My brethren and sisters, I would say just this word farther, that the process of becoming despiritualized is just the reverse to that of becoming spiritualized, or of receiving the gift of the Holy Ghost as we receive it through faith and repentance and baptism by immersion in water, and by the laying on of hands by one holding authority. Let us see to it that we do not lose the Spirit of God by lapsing into indifference, into neglect of duty, into failure to pray, into disobedience, and the breaking of the commandments; into the spirit of fault-finding and committing of sin. One step leads to another, until by and by the Spirit is grieved and will no longer strive with us. We can go to the extent, in our sinning and neglect, that the Spirit of God will altogether withdraw from us, and then when the light that is within us has become darkness, oh, how intense, indeed, is that darkness. Then we are left to the buffetings of Satan, to become like the waves of the sea, driven by the wind and tossed, to be carried about by every wind of doctrine, to be persuaded by all manner of men, never secure, never established in the truth, always full of anxiety and doubt, not knowing whither we are being enticed. That is a terrible condition. It has been said that it had been better never to have been born, than to have received the Holy Ghost, and then deny Him. "For if after we have escaped the pollution of the world through the knowledge of the Lord Jesus Christ we are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for us

not to have known the way of righteousness, than, after we have known it to turn from the holy commandment delivered unto us." I would warn all the Latter-day Saints against getting into such a state through neglect of meetings, neglect of prayer, neglect to read the Bible, the Book of Mormon, and the scriptures of modern times, lest they lose the Spirit of the Lord and are left in a darkened state of mind. If there are any taking such a course let them repent and return ere it is too late, for when once a man has enjoyed this Spirit and the witness thereof—and the chief mission of the Spirit is to bear record and witness that Jesus is the Christ, the Son of the living God, and to bring and reveal to man this knowledge, which is eternal life—I say that when a man has once enjoyed that Spirit and had that witness and then through sin and neglect, and wickedness, has that Spirit withdrawn from him, so that he cannot repent, he is in a terrible condition, and it is practically impossible, either in this life or the life to come, for that man ever again to get possession of the Spirit of God and the witness of Jesus Christ. It is impossible, either in this life or the life to come, for a man who commits such a crime, to obtain forgiveness, for there is no forgiveness without true repentance.

I bear testimony to you of the truth of these things. I rejoice in the truth, and I love it, as my brethren have declared they love it, and I trust that I shall have sufficient courage and sufficient of the Spirit of God and the light of truth always to guide me in that path which leadeth again into the presence of God the Eternal Father. May that Spirit be kept alive and free within every one of us. May we keep our tabernacles pure and holy as temples of the Lord our God, that we all may be led back into the presence of the Father to enjoy for eternity the association of loved ones and of the Saints who have confessed, both in their lives and with their tongues, that Jesus is the Christ. And O may God grant that not one of us may be lost, I pray, in the name of Jesus Christ. Amen.

A letter to President Joseph F. Smith, from the Presidency of Alberta Stake, was read by Elder Heber J. Grant, in which it was stated that the Cardston choir had been honored with an invitation to sing at the Dry Farming Congress meetings in Lethbridge.

Benediction was pronounced by Elder Junius Romney.

Conference adjourned until Sunday, October 6th, at 10 a. m.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Sunday, October 6th; President Joseph F. Smith presiding.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in the vicinity of the Bureau of Information building at 2 p. m.

The Tabernacle Choir sang the hymn:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and
sing,
To show Thy love by morning light,
And talk of all Thy truths at night.

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight?
No! True to the faith that our par-
ents have cherished,
True to the truth for which martyrs
have perished,
To God's command, soul, heart and
hand,
Faithful and true we will ever stand.

PREST. CHARLES W. PENROSE.

Present revelation a basic principle.
—The Holy Spirit a Revelator.—All
revealed truths are essential.—Ex-
ercise of charity enjoined.

We are all greatly pleased in hav-

ing the privilege of attending this general conference of the Church to which we belong, and I have rejoiced in my soul, during the services that have been held, that I have been spared by the Lord once more to meet with the Latter-day Saints in general conference and receive the instructions that are imparted, and partake of the good spirit which prevails. I feel that the Lord has been with us in our assemblies from the very beginning to the present time, and the instructions that were given to us by our President in his opening remarks gave great joy and satisfaction to all who were present on the occasion. I congratulate those of the Saints who had the privilege of being here at that time, and I sympathize and condole with those who were not able to be present and hear the instructions that were imparted. We shall all have the privilege, no doubt, of seeing them in print, but there is a very great difference in reading what has been said and hearing it, because the words that were spoken on that occasion were accompanied by the spirit and power of the office and calling of the man who stands at the head of the Church, and through whom the Lord will impart to His people that which He has to give them by way of revelation and commandment as well as counsel. I thank the Lord for the organization of the Church in the latter days, that He revealed Himself accompanied by the presence of His Son Jesus Christ our

Redeemer to open up the last dispensation, and that Joseph Smith, in his youth, while uncontaminated with the notions and opinions of the world, received the message that was to be imparted to the people later on in all the world, and I am very thankful that I live on the earth at a time when I can take part in the great work, that "marvelous work and a wonder" foreseen by ancient prophets, which has been ushered in and which is now in progress.

In the revelations that the Lord has given to the Church from time to time since the beginning, we have the fundamental doctrines of the gospel of Jesus Christ made manifest. Every principle which forms the creed or set of principles held by this Church has come to us, not by the wisdom or the folly of men—but has been revealed direct from on high. This basic principle of the Church of Jesus Christ must always be kept in view and will remain while the Church remains; that is, the doctrine of present revelation. While the world has had to depend for centuries upon the communications from on high in the past, many of which have not been preserved and kept among men, and in addition to that have only had for their guide the opinions of men, the different notions and ideas prevailing among men, for their guide, this Church of Jesus Christ of Latter-day Saints is in communion, in communication, with the powers on high, and the Lord has established His Church upon a firm foundation so that the people may not be led astray by error, by false doctrine, by the notions and opinions of men, whether they be good men or bad men; but has so organized the Church that

we can all look to the head of the Church for the word of the Lord by way of commandment, and so that in every department of the Church the people may receive instruction in conformity to that which the Lord reveals. From the organization of the little children up through the various societies and associations that have been formed, and in all the quorums and organizations of the holy priesthood, the word of the Lord may be received and form the guide for the people the young and the old—of all ages and degrees—so that this Church is unique in this particular, that the communication opened up by the appearance of the Father and the Son to the boy Joseph Smith is continued.

God is made manifest sometime by His own voice through the appointed channels; sometime through the ministration of angels authorized to speak for Him; sometimes by the voice of Jesus Christ our Redeemer, through whom revelations contained in the Doctrine and Covenants have come to us, and always by the inspiration of the Holy Ghost, the witness for the Father and the Son, and it is the privilege of every member of the Church to receive and be inspired by that divine influence. The Holy Ghost, the Comforter that Christ spoke about, that "personage of spirit" is with the Church, and the influence that proceeds from him and from the Father and from the Son, which is one spirit, it is the privilege of every member of the Church to enjoy. It is the light of the Lord; it is that which gives life and light to all things; it has a diversity of operations but is the same Spirit, and it permeates the whole Church as, in some of its op-

tations it pervades the cosmos, the whole universe, for it "proceedeth from the presence of God the Father throughout the immensity of space."

But in those operations which pertain especially to the Church of Christ it is manifest to those who have faith in God and in Jesus Christ, and who have repented of sin, and have become members of the Church through being baptized in water by one having authority for the remission of sins, and upon whom the hands of authorized servants of God have been laid, that they may have the gift of the Holy Ghost. It is the abiding witness, the continual light, that which reveals the things of God and makes them plain to the human mind, that which bears witness of the truth and which, when God speaks through His appointed oracles, when the head of the Church receives any revelation or commandment for the Church, bears witness in the souls of the Saints concerning it. Thus they may see and unite together, "baptized by one not be in the darkness, and may be united together," baptized by one spirit into one body." No matter what they may have been before; no matter what associations or churches or societies they may have previously belonged to, no matter how much they may have wandered in the darkness in devious ways—now having come into the strait and narrow way that leadeth unto eternal life, they are baptized by the one Spirit into one body and see eye to eye when they are enlightened by that Spirit. But it does not force itself upon the human mind; it must be sought for; the soul of man must be opened to receive its incoming and to yield to its impres-

sions. And when that one Spirit rests down upon the body of the Church they do indeed see eye to eye and when those who are appointed speak by the power and gift of their calling in the Holy Ghost there is an echo to the words that are spoken in the hearts and souls of the people.

This is how it is in the presence of the Father; this is what we will find when we enter into a state of perfection. God speaks and the whole heavens respond. If anything discordant arises, means are at hand to remove it from the midst of the assembled hosts on high, so that harmony and union and concord and understanding and knowledge are enjoyed by the great body of the Saints and sons and daughters of God. This is how it is, measurably, here on earth when we are all rightly disposed, when we put away from ourselves our personal desires, ambitions, appetites, failings and weaknesses, and humble ourselves before the Lord and are willing to receive His word; when we imbibe and are governed by that Spirit which Jesus Christ, our Savior, had when He dwelt in the flesh and by which He was governed in all His life; that is, to make the will of the Father our will. "I come," He said, "not to do my own will but the will of Him that sent me," and He manifested this spirit and disposition during the whole of His earthly career, and even to the last moment when He gave up the ghost on the cross and finished the work that He had to do in the flesh. He still had that Spirit within Him, "Father, let not my will but Thy will be done." When we have that spirit, then, we are ready to receive the impressions that come from on high, and

the eyes of our understanding are opened and our ears are unstopped, and we receive the word that comes through the proper channel and our hearts rejoice and our spirits are glad and we are ready and willing to do that which the Lord requires at our hands.

I say that this is one of the fundamental principles of the Gospel of Jesus Christ. The Lord in a revelation which we will find in the 88th section of the Doctrine and Covenants (which, by the way, contains a great number of most glorious truths and admonitions and instructions), the Lord says that we are to "abide in the liberty by which we have been made free" in the Gospel; and it is necessary from time to time that our minds are called back to the fundamentals of our Church. Not but what everything that the Lord has revealed is true, and truth abideth forever, but there are basic principles underlying our faith that we should have our minds called attention to from time to time, and these are expounded to us in our conferences, in our sacramental meetings, in our organizations of the Holy Priesthood, through men who are appointed to teach and preach and expound and declare the mind and will of the Lord. And it is necessary that we understand these things so that we may not be led astray and go off into by and forbidden paths. The great trouble in the early times, just after the Savior had departed and the apostles were put to death, was the straying off into side issues, into by and forbidden paths, by the members of the Church. When the lights that God had placed in the midst of the darkness of that generation were put out by the

hands of wicked men, darkness came again and covered the earth and gross darkness came upon the people and they were led hither and thither because they commenced to depart from the simple principles of the Gospel of Jesus Christ and were led astray by the vagaries and opinions of men.

Now we have to be cautioned about this course, we Latter-day Saints, lest we also depart from the faith and give heed to seducing spirits and doctrines that are not in accordance with the mind and will of God. If we become established in the truth, if our feet are planted upon the rock, if we receive the impressions of that divine Spirit which is "the anointing that comes from above and teacheth all things" and is to be an abiding witness within us, there will be very little danger of our going astray. But when we imbibe opinions and notions that are introduced by speculative philosophy falsely called science, and our minds are turned to those things that are taught in many of the schools and colleges of the world under the name of science we are apt to go astray and get away from the fundamentals to which I am making brief allusion this morning. So, my brethren and sisters, we should become fully established in those things that are fundamental to our faith. And these are essential. Indeed I do not know anything that is really true and that is divine that is not essential. It is true, a division is made in the Christian world between what are called "essentials" and "non-essentials." But the trouble is that there is no real unity among men in the Christian world as to what is essential and what is non-essential. Every principle that

the Lord has revealed to us in the latter days is to be counted among the essentials, and as I have said, I do not know anything that the Lord has revealed, that God has made manifest to us, which is non-essential.

Now, there should be liberty, of course, in all these things; liberty in regard to essentials as well as liberty in regard to what are called non-essentials. To what extent? To this extent:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Lead him with wisdom, love and
light,
In nameless ways be good and kind,
But never force the human mind."

That freedom is given to all people. And yet, at the same time, while people are at liberty to choose the right or to refuse it, they must receive and bear the consequences of their own individual acts. The truth is presented to the world. "Go ye into all nations and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." That is the Savior's edict, and it comes on natural principles. If a man hears the truth and will not receive it, if he rejects it, he must take the consequences, but he has the liberty to receive or reject. A man is not compelled to be baptized. He may choose to be baptized or to remain unbaptized, but if he remains unbaptized having faith and repentance he cannot receive the remission of his sins and he cannot enter into the fold and family of Christ either on earth or in the heavens,

for "except a man be born of water and of the spirit he cannot enter into the kingdom of God." That is one of the fundamental things taught by our Savior when in the flesh, and He has renewed it in the latter days in the revelations given through the Prophet Joseph Smith.

Now we should be very careful when we hear the word of the Lord, to receive it and to obey it, and we should be very careful when men utter their own opinions and ideas, whether in regard to the principles of the Gospel or to anything that pertains to the welfare of the human family, about accepting it. And we should have our eyes open to the light and be willing to receive good counsel and good advice, and to hearken to the voice of the Lord through the appointed channel and seek to the Lord our God for light that we may know whether we are traveling in the straight path that leadeth to happiness and eternal life or are being led off into by and forbidden paths. In the Christian world the idea of "essentials and non-essentials" refers to religion. That saying which was quoted here so beautifully by Brother Roberts, emanating from a distinguished divine of the latter times: "Unity in essentials, liberty in non-essentials and charity in all things" is very attractive at first sight and first hearing. But the question arises, as I have intimated, as to what are essentials and what are non-essentials. The saying as uttered by that modern divine related entirely to religious matters: that in essentials we should be united, that in non-essentials, that is, pertaining to religious ideas, not particularly to civil government—it was not uttered in that connection—but in non-essentials we

should have liberty. Yes, certainly—liberty in both, I say; liberty in essentials—that is, the liberty to receive or reject when a principle or doctrine or idea is presented to us; we have the liberty to receive it and we have the liberty to reject it, but we take the consequences of our own act because we are responsible beings, intelligent beings, and there is a day appointed in which all people shall be judged for the deeds done in the body. And this will be because they are responsible for their own acts and they can receive or reject, whether it be in essentials or in non-essentials.

But in regard to what is called “civil government.” Are there no essentials in that which is grouped under the head of civil government? Yes, I think so; I think that there are fundamentals in regard to civil government and particularly in the kind of government under which we live. We live in a government “of the people and by the people and for the people.” Yes, that is a splendid idea; it is true; but it has to be understood in the spirit of it. We have a government of the people because the people of the United States, through their representatives, made a Constitution which is the fundamental, supreme law of the land, and there are definite principles contained in that sacred instrument. And we have the right to talk about it in our general conference, or in our other religious gatherings, because we have received the word of the Lord concerning it. In the 101st section of the Doctrine and Covenants we can read what the Lord has said concerning that instrument. He says that we are to befriend it and to

stand by it because it was written and framed by wise men whom He raised up for that very purpose; that is what the Lord says, in verse 80. God gave to the framers of the Constitution of our country the wisdom which they exhibited in adopting and agreeing to certain fundamental principles which stand at the base of that beautiful and glorious instrument. It is called the “palladium of our rights,” for it secures rights not only to an individual but to the whole people. And the Lord says, in verse 77, that this is what it was framed for—that ALL PEOPLE might be preserved and protected in their rights and their privileges; not merely an individual or a faction, but the whole people.

Now, the framers of that instrument had before them the history of the progress of civil government for ages. They knew something about the failings of the past; they knew something about the various kinds of governments that had been set up in the centuries that had passed away; they had learned the difference between that which is called popular government—the unguided will of the people, the masses, and a representative government carried on by persons chosen by the people. And, my dear brethren and sisters, if you will study the Constitution of our country as we all ought to do, for we form a part of the government, we are part of the people, and we are endowed as a State in the Union—I say “WE,” I mean, of course, all the people of Utah—endowed by the power of the Constitution with all the rights and privileges that pertain to citizens of our country, we should become familiar with that instrument. I am glad to know

that the Mutual Improvement Association has endeavored to introduce among the members of that body a manual relating to the government of our country and its institutions, so that our brethren may become acquainted with it. Now, you will find by studying that sacred instrument that it provides for what is generally called a representative form of government. The government is divided into three branches: the legislative, the executive and the judicial; the judiciary, and the President, and the Congress which is formed into two branches, one to make a balance or check upon the other. These institutions set up and established in the Constitution of our country were the product of the knowledge and the wisdom of the men who sat in council who had had the opportunity of reading about the experiences of the past, away back to the time of ancient Rome and Greece, and they saw the failures that had occurred when the populace directly had power to regulate the affairs of the community. They saw what was needed to put a check upon the passions of the multitude; they saw what was necessary to secure the rights and privileges of ALL the people under the Constitution which they were framing, and God gave them the wisdom to select out of the experiences of the past the things that abide, that would remain, that were imperishable in their nature because they were founded in truth, founded in the real spirit of liberty, founded in the essential spirit of freedom to secure to all people their rights and privileges so that none might intrude upon the other.

Individual liberty would not do in the full extent of the term, for

if every man was at liberty, as some have contended, to say what he chooses and in the way he chooses, how soon there would be chaos! You go along the street here in Salt Lake City and tell every man what you think of him and say it in the way that you choose, what would be the consequence? Why, you would find yourself in the gutter if he is stronger than you physically. Suppose people everywhere had the freedom to say just what they liked and in the way they liked and contended individually for that which they thought would be for the best interests of the community, we would soon have no community, we would have chaos, and by and by there would be anarchy. You will find by reading closely the history of the past, that this extreme popular liberty has generally gone back again into tyranny and monarchism. But the representative form of government provided in the Constitution of the United States, if preserved among the people of this country, will maintain and continue that freedom, that liberty and that power to the nation which the Lord designed this nation should have, if the people would follow in His ways and keep His commandments. For it is the history of this country that when the majority of the people went into wickedness and corruption and turned away from the principles bequeathed to them by their fathers and rushed into self-government to the full extent, they perished, they were involved in war and destruction came upon them. And now the Lord has declared that if we continue in the truths which He has revealed, He will maintain this nation and make it great in the eyes

of all the world, and for over a hundred years this has been going on under the form of government established by the fathers, under that instrument called the Constitution of our country which the Lord inspired wise men to adopt.

We have been told repeatedly—I have heard it ever since I came into the Church almost—that the time would come when that Constitution would be in danger, and it would be the privilege and the duty of the men of God in the Church of Christ to stand up for the Constitution and help to maintain it and preserve it from being trampled under foot. I call the attention of my brethren and sisters this morning to this declaration, and even if it had not been uttered in that form I believe with all my heart, because of the revelation that I have referred to, that the Lord designs that this people, of all people in this great land, shall be the defenders of the Constitution of the United States and stand by that fundamental principle which runs through the whole instrument, by which the people are represented by men of their own choice to make the laws, to execute them and to pass upon them—not to be passed upon by the multitude, but by the tribunal that the Lord helped to bring about by giving wisdom to our forefathers that they might establish the government on those foundations. I draw your attention to this because I believe, as President Smith declared in the opening speech in this conference, that “we are living in perilous times;” that the time has come when our attention should be drawn to these things that we may know our duty and that we may perform it manfully. The Lord

told the prophet Ezekiel that He made him a watchman on the towers of Israel, and He laid the responsibility upon him for telling the people what was right and calling them back from doing what was wrong, and He said if the watchman did his duty his skirts should be clear; but if he did not do his duty and trouble and sorrow and destruction came, the responsibility should be on his head, but if the watchman warned the people and they would not take the warning, then the consequences they would have to suffer and the responsibility would be theirs, and I thank God that we have a watchman on the towers of Zion inspired of the Lord, filled with the Spirit of his predecessors in office, clothed upon with the right and the power and the authority to speak to us in the name of the Lord.

Let us heed the warning voice! do not be led astray into by and forbidden paths, but observe that splendid principle enunciated by the English divine whom I have briefly alluded to this morning, that we should have “charity in all things”—charity that covers a multitude of faults; charity that “believeth all things, that hopeth all things;” (that is, all things that are true and good); that is not puffed up, that does not seek its own, but seeks the welfare of others. And let me say here, in passing, that that is not true charity which is exhibited sometimes by some of us when we can do nothing but find fault; when we try to portray the weaknesses of our fellow men; when we stand up in public and berate them and call them evil names; when we do not go to them as brothers and talk to them about

what we think is wrong in their ideas and notions, but stand up before the populace and call them vile names—no charity to my mind in that—but we should be charitable and exercise discretion and judgment in all that we do and be kind and forbearing and faithful. But it is the duty of those who stand to regulate, to preside, to direct, to be stern for the truth and to stand by it, and sometimes, as the Prophet Joseph said in one of the revelations given to him, that the power of the priesthood should be exercised in kindness, with love unfeigned, by persuasion, by teaching, by enlightenment, and yet sometimes to “rebuke with sharpness” where it was necessary, so that those who failed or were drawn aside might repent and return unto the Lord.

I regret in my soul that any of my brethren should go out before the people and lift up their voices apparently for the sole purpose of exposing the faults, and as they think sometimes, the iniquities, of men who are in office and in authority, their own brethren in the Church of Christ, instead of trying to explain to the individuals their faults. I do not believe that it is the right of men, and particularly if they themselves claim to have ecclesiastical authority and power in the ministry, to go out and berate others, and at the same time if the man who stands at the head utters his opinion, no matter how carefully and kindly, they want to rob him of that right. I contend and have contended all along through the years that have passed, by tongue and pen, that the rights of the authorities of this Church are at least equal to the rights of other citizens in these matters, and

it is the right and privilege of the man who stands at the head to give forth his opinions and his views. If at any time he tries to enforce his private opinions upon others by way of edicts against them, by ecclesiastical force, by physical force, by any pains or penalties, that will be another thing; but that hasn't occurred in our history so far as I know, and I will support my brethren with whom I am associated in pointing out the truth as they see it, and exposing the wrong as they understand it, and in trying to convince and convert those who go astray to come into the right path, that good government may prevail; that is our privilege.

The realm of civil government contains no doubt many things that are non-essential and in them we can be at difference, and so we can in regard to essentials, and I regard as essential to the welfare of this country the things contained in the Constitution of our land. Of course it may be amended, but amending the Constitution and ripping it up the back and tearing out its vitals are two very different things. We want to stand by the Constitution in its spirit and meaning and intent, and in the fundamental parts thereof. There have been amendments made, but if you will study them you will find that they are not in discord or at discord with the body of the document. The ten amendments first passed are enlargements of powers and rights in the direction of the people and they are all right, every one of them, and in harmony with the instrument itself. There may be difference of opinion in regard to some others that have been passed, but they have been adopted and they are part of the

fundamental law now and we must stand by them; it is our duty to do so, but in every respect they are carrying out the powers legitimately bestowed by the Constitution of our country. Now then let us be careful that we do not drift away from that Constitution and be led off into by and forbidden paths and bring chaos and finally anarchy and destruction upon this glorious nation.

In the last chapter of the Old Testament we read about Elijah the prophet coming before the great and dreadful day of the Lord, and connected with that is the prediction or rather the commandment of God, "Remember ye the law that I gave unto you in Horeb, with the statutes and judgment." Turn back to the Old Testament in the book of Exodus, chapter 20, that was read in our first meeting, and you will find that which was given in Horeb, consisting of the ten commandments, and they are fundamentals that abide and remain through all changes of time. The ordinances and regulations established by the lesser law of Moses were given to Israel because they would not receive the fulness of the Gospel; when these were fulfilled in Christ the higher law came up again and the people had to stand by that; and connected with it and part of it is that fundamental law, or those fundamental principles contained in the Ten Commandments. Let us remember them and at the same time let us stand fast as Paul said in that liberty in which Christ has made us free—free from the bondage of sin, free from the tyranny of vices, free from control by those appetites and passions which sway the multitude, and let us be chaste and

pure and holy in our practice and in our spirit, and with charity in our hearts and that love toward God and mankind which is a part of true charity, let us carry on the work of God and preach to the nations of the earth that which we know to be essential to their salvation—salvation in time, salvation in eternity!

I thank the Lord for this glorious gospel and for the truths that He has revealed and for the knowledge that He has given me concerning them which has been with me from the beginning and remains until today. Glory and praise be unto His holy name for ever and ever, for the truth which He has revealed which shall abide forever and may God help us every one to be true to the covenants that we have made, and stand by the faith which He has revealed to us and aid in the preservation of the liberties of our glorious country, that we with the good and the true among men may rejoice in the blessings of civil and religious and political liberty. Amen.

The choir sang Professor Evan Stephens' anthem, "Awake My Soul;" the duet passages were rendered by Margaret Sumerhays and Thomas Ashworth.

ELDER ORSON F. WHITNEY.

Continuous Revelation.—Parallel Between the Apostle Paul and the Prophet Joseph.—Why the Lord's Servants are Slain.—Gospel Dispensations.—Judaism and Christianity.—Mormonism's Message.—The Christian Church Conscious of Its Defects.—A Rediscovery of God.—A New Paul and a Restored Gospel.—History Repeating Itself.

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause—God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand and
The sheep upon the right,
And the choice goes by forever
'Twixt that darkness and that light."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." The Church of Jesus Christ of Latter-day Saints stands committed irrevocably to this position; the only safe position for a people to assume when they are dealing with that God who framed in the eternal heavens the Gospel of life and salvation, and decreed that it should be the means of man's progress and glory in time and in eternity. The neglect of this important truth has brought upon the human race the most serious calamities that it has ever suffered.

During a recent indisposition, which confined me to my home for several days, I perused, not for the first time, the life of the Apostle Paul, reading along with it the epistles of St. Paul and the Acts of the Apostles. I was struck more forcefully than ever with the general similarity between the experiences of that great man, that mighty apostle of Jesus Christ, and the experiences of another great man, another mighty apostle of our Lord, namely, the Prophet Joseph Smith. I could almost imagine myself reading the history of the modern prophet while poring over the biography of the ancient apostle. True there are great differences between them. Joseph Smith was never a persecutor of the Church of God, nor a

persecutor of any man or men, and when he closed his career he was slain by an irresponsible mob, while Paul was the victim of a judicial murder, a legal execution. Could Joseph have been slain legally, it would probably have been done in that way; but after he had been tried and acquitted many times, his enemies came to this conclusion: "The law cannot reach him, but powder and ball shall."

Paul describes some of his experiences in these words:

"Of the Jews, five times received I forty stripes save one;

"Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep;

"In journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren;

"In weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness;

"Besides those things that are without, that which cometh upon me daily, the care of all the churches;

"Who is weak, and I am not weak; who is offended, and I burn not?"—II Corinthians 2:24-29.

The mind wearies and the heart aches while reading of Paul's tribulations; and the same is true as to the sufferings of the Prophet Joseph.

What was it all about? What was the cause of all these troubles and trials? Why were these men persecuted and finally put to death? Paul was condemned by the Emperor Nero and beheaded at Rome in the year A. D. 66. Joseph, with

his brother Hyrum, was shot to death at Carthage, Illinois, June 27, 1844. Paul was accused of a capital crime; he was one of a body of people who were accused of setting fire to the great city of Rome. It was a false charge, but under it he was condemned and executed. Joseph was also accused falsely—charged with riot and treason—thrust into prison to await trial, and while there murdered by a mob that broke into the jail. These are the surface reasons for the death of those noble men.

But what was the real reason? Deep down, fundamentally, what was it that brought about the death of the Apostle Paul and the death of the Prophet Joseph? The fundamental reason was this: They were servants of God, and Satan wanted them out of the way. They stood as "lions in the path," and were building up God's kingdom in His own appointed way. Both these men had looked upon the face of Deity. Paul had been "caught up to the third heaven," Joseph to the "seventh heaven," and had there "heard things unlawful to be uttered." Each was a divinely commissioned preacher of the gospel at the opening of a new dispensation.

What do we mean by a gospel dispensation? We mean the opening of the heavens after a period of darkness and degeneracy, and the sending forth or dispensing of spiritual light for the salvation of mankind; the sending forth also of divine authority, without which no man can be qualified to preach the gospel or administer its sacred ordinances. And these men, each in his time, stood as a proclaimer and an authorized minister of the restored gospel. Yes, the *restored* gospel: Paul preached no new gos-

pel. There is only one gospel, as he told the Galatians: "I marvel that ye are so soon removed from him who called you into the grace of Christ, unto another gospel. Which is not another, but there be some who would trouble you and pervert the gospel of Christ; but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, * * * * than that which ye have received, let him be accursed."

The gospel that Paul preached was the gospel that Adam had preached; the gospel that Enoch had preached; that Noah had preached; that Abraham had preached; and that Moses had preached; for we are told in modern revelation that Moses had the fulness of the Gospel, with the Melchisedek Priesthood, and that if Israel had been willing at that time, Moses would have sanctified them by the gospel, by the priesthood, and they as well as he would have been admitted into the presence of the Lord. But they would have none of it; they were unworthy of it; were not ready for it; had not progressed to that degree that they could receive the fulness of the gospel; and so it was taken, with Moses and the Melchisedek priesthood, and Israel was left for fifteen hundred years under the rule of the Aaronic or lesser priesthood, with the Mosaic law—the law of carnal commandments. These continued, in a more or less degenerate state, until the coming of John the Baptist and the Lord Jesus Christ.

What did Jesus ask of the Jews? Did he propose to destroy what they had that was true and good and wise and praiseworthy? No. "Think not I come to destroy, but

to fulfill." This had reference to such observances as sacrifice, circumcision and the Passover; it did not affect the Ten Commandments, which are still in force, nor the Prophecies, many of which are yet to be fulfilled. He asked them to lay aside the obsolete, that which had fulfilled its purpose, and to accept of something better, even the fulness of the Gospel, to prepare them for which the Law of Moses had been given—"a school master," as Paul puts it, "to bring us to Christ." This was what the new dispensation meant: Come up higher! "You have heard it said aforetime, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, pray for them that despitefully use you and persecute you." "Be ye perfect, even as your Father in Heaven is perfect; for He makes His sun to rise on the evil and on the good, and sends His rain upon the just and upon the unjust." And they were "astonished at the doctrine;" because for fifteen centuries they had been schooled under a lesser law, and were now required to take the higher law for their guidance; to stand upon a broader, grander platform, and practice the fulness of the religion of Jesus Christ. Only a few were willing to do this: "He came unto His own, and His own received Him not, but to such as did receive Him," both Jews and Gentiles, "gave He power to become the sons of God." And because the great mass of the Jewish race were unwilling to lay aside the obsolete law of Moses and accept the living law of the Christ, they rejected their Messiah, whom they had been expecting for centuries, crucified the Son of God, and persecuted His followers. The real

reason for the martyrdom of such men as Paul and Peter was this: The world, while willing to believe, in part, what God had revealed, was not willing to accept a new revelation, for which the former revelation was intended to prepare them.

The same was true when Joseph the Prophet announced the opening of the last dispensation. What did he demand of the world? Did he ask them to throw away anything that was good, that was useful, that was still in force and had been since the days of Moses and Paul? No; God's servants have never required this of mankind. Joseph called upon Christendom, not to turn its back upon the Redeemer, not to lose its faith in Jesus Christ, not to throw away anything that was precious, that was designed to endure, not having accomplished its mission. Like his divine Master he came not to destroy but to fulfill; he called upon men to receive something better than they already possessed—even the restored Gospel, restored for the last time, in this the dispensation of the fulness of times, into which all other dispensations flow, as rivers into the ocean;—the time of the second coming of the Son of God: of the great Millennium of peace and good will—the morning of the glorious resurrection, when the dead in Christ shall rise to meet the Lord, as He comes with His Saints in the clouds of heaven to reign over His people.

This is "Mormonism's" message to the world—it is not a message of war but of peace; not a message of destruction but of conservation. It calls upon the Christian world and upon all men to abandon their lifeless, worn-out creeds; to throw away all that is false and worthless—the doctrines of men and the

doctrines of devils, and come back into the light, into the path that God has marked out. That is all; and this is what brought about the death of Joseph Smith—not the abatement of the Nauvoo Expositor, nor the calling out of the Legion to defend the city against mobs and despoilers. That is only the surface reason. The deep-rooted, fundamental reason is this: The world was unwilling, as ever, to give up its false traditions, to believe all that God had revealed, that it might be prepared for what He will yet reveal before man can be made perfect and the kingdom of God firmly established.

The Christian world, however, is beginning to be conscious of its defects, is beginning to realize its need of new light and help from God. At the Autumnal Assembly of British Congregationalists, October, 1910, one of the topics under discussion was: "Is the Church Losing Her Hold Upon Men?" The Reverend David Walters, of Leeds, expressed himself as follows: "I have heard it said over and over again; when you preachers of religion decide among yourselves what we ought to believe, we shall be ready to listen. It is not a mere excuse; it is the expression of weariness with uncertainty. Different preachers not only contradict one another, but very few of us, if any, preach with that accent of assurance which carries conviction. We cannot make the people believe more, or more deeply and strongly, than we do ourselves. *We do not know where we are.* Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when conditions are favorable, another Paul,

or Augustine, or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had; and yet it will be recognized as the old. The hearts of men will leap in response to it and will say: This is true; this is what we have been waiting for; and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation." The Bishop of Liverpool, in a sermon delivered at the Holy Trinity Church, Southport, March 20, 1912, said that "the church at present seemed almost overmatched by the powers of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of this strange paralysis that had befallen the church? He believed that the church needed to day a *re-discovery of God*; he believed that the church was weak today because God was so distant, so unreal, so dimly seen today. They saw the results of that dim vision of the distant God; they saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which made Christendom what it was.

The only serious fault that can be found with such utterances as these is the fact that they predict something that has already come to pass. There has been "a re-discovery of God," and as the result, thousands, yea, tens, hundreds of thousands, are today worshiping the true and living God, who is no more like the dim and distant God of modern Christendom than heaven is like earth or substance like shadow.

The new "Paul" has come; the new Gospel, which is the old, restored by heavenly messengers, interpreted by living oracles, to the joy of many honest souls is being preached again in all the world as a witness before the end comes.

And history is repeating itself: The Jews were expecting a Messiah, but when He came they crucified Him, and still went on expecting him to come. The Christian world has put to death the prophets of God, sent as forerunners of the Messiah's second advent. What will be its attitude toward the One who sent them? Let us hope, for the honor of the human race, that when the glorified Christ has come, and is sitting upon His sovereign throne, with all nations before Him, there will be no Latter-day Saint, no Christian, no Jew, no Gentile, who, after gazing upon His glorious countenance, after meeting Him face to face, will still be looking forth for the time of his coming.

Profesor Evan Stephens' anthem, "Grant Us Peace," was sung by the choir, Sarah L. Wood and James Moncar rendering the solo parts.

Benediction was pronounced by Elder Serge L. Baliff.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 6th, 1912. The services were presided over by Elder Joseph F. Smith, Jr.

The Seventeenth ward choir, under direction of James H. Neilson, rendered the musical exercises.

The choir sang the hymn:

A poor wayfaring man of grief
Hath often crossed me on the way,
Who sued so humbly for relief
That I could never answer, Nay.

Prayer was offered by Elder Ferdinand F. Hintze.

The choir sang the hymn:

Oh, happy is the man who hears
Instruction's warning voice!
And who celestial wisdom makes
His early, only choice.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

I am very grateful, my brethren and sisters, for the privilege of attending this conference, for the opportunity of association with you, and for the privilege of hearing the splendid instructions that have been given unto us in the sessions of this conference. This morning, while I address you for a few moments, I greatly desire that I may have the Spirit of the Lord to suggest unto me something that may be of value to those that have assembled here, and that I may have your faith and prayers to this end.

I am very grateful for a testimony of the Gospel of Jesus Christ, and that He has revealed unto us in this dispensation the fulness of the everlasting gospel, with all its ordinances and blessings. The Church has been greatly prospered and blessed, in that so great a multitude of people have been brought together in these mountain vales, and for the prosperity of the work of the Lord, which bears testimony unto us that the Lord has answered the wishes of His servants, and the predictions of his Prophets have come to pass in these latter days.

It is but a short time since the Lord spoke from the heavens unto his servant the Prophet Joseph, and revealed unto him the things that He was about to accomplish in the earth; and through him the gospel in its fulness, with all its gifts and blessings, has been bestowed upon thousands of the children of men in the earth. The predictions of His servants have been verified, which is a great testimony unto us; part of that fulfillment we see here today in the great gatherings that are now in session in this conference.

We have been partakers of the blessings of the gospel of Jesus Christ. We have yielded obedience to the first principles thereof, having faith in the Lord Jesus Christ and in God, the Eternal Father, having repented of our sins, showing that we desired to come near unto the Father; and we have received the ordinance of baptism for the remission of our sins, and the laying on of hands for the gift of the Holy Ghost. We have also participated in all other blessings that have been given unto the Saints. I believe that there is a unanimous feeling among our people that these principles are essential unto salvation, that it needs be that we yield obedience to them in order to enter into the kingdom of our Father, that we might become members of the Church of Christ. We are united, I believe, in regard to all the principles and ordinances of the gospel that have been revealed. Naturally we feel that there is much that is required of us as Latter-day Saints, after receiving all these blessings, the living according to gospel laws, living up to these principles in our every day life.

We covenant with God, our Heavenly Father, that we will do

His will, that we will keep the commandments that He has given unto us, and by reason of yielding obedience to these requirements it is expected of us that our lives will conform to the principles revealed from heaven, not only outward ordinances, but in all the labors and duties that devolve upon us, and that are made known unto us from day to day by the servants of the Lord. Honorable lives ought to be led by us, absolute honesty with our fellow men, with all the world, that our light may thus shine forth to the inhabitants of the earth that they may really see our good works and glorify our Father. In these things, my brethren and sisters; living every day according to the gospel, speaks volumes and is more impressive than word can tell. Performing our duties, whether home or abroad, preaching the gospel, delivering the message we have received to those that do not know nor understand the things of the Lord, these duties rest upon us as Latter-day Saints. Also the building up of the Church of Christ at home—and how can this be done? It can be done by our good works, in remembering our tithes and our offerings unto the Lord, that we might be like unto Jacob of old, when he made a covenant with the Lord that, if He would pour out His blessings upon him, he would give unto Him that which belonged to Him, even one-tenth of all that the Lord should bless him with. We as Latter-day Saints should observe fully this command of the Lord, this revelation given unto us in these the latter days, that it be not a half-hearted deceiving of ourselves and the Lord, by reason of our unfaithfulness in this particular.

The duties of Latter-day Saints

include laboring for the betterment of mankind at home in our stakes of Zion, in the wards thereof, performing our duties as Latter-day Saints, servants and hand maidens of the Lord, that our lives may be clean, upright, and honorable before God and all men. To observe and keep holy the Sabbath day is enjoined upon us. I am sorry to say that there are those that profess to be Latter-day Saints who do not faithfully observe this command of the Lord, in gathering to the house of worship upon that day and holding sacred that which the Lord has commanded us to do. I feel that, unless we more strictly observe this duty, the Spirit of the Lord will in a great measure withdraw from us. When we fail to offer prayers unto our Father in Heaven, in the house of God and in our homes the Spirit of the Lord will be withdrawn, and a spirit of darkness come over us.

I am persuaded that, unless we observe the commandments of the Lord, there is great danger of our losing His Spirit, and our minds consequently become darkened. We have found that, by reason of not observing these things in the time and season thereof, it leads to finding fault with those whom God has chosen to preside in the midst of His people, therefore we need to carefully observe all these commandments of the Lord.

We also owe a great and important duty unto our kindred dead. The gospel of Jesus Christ is being preached not only to the living but also to the dead, and it is a sacred duty of Latter-day Saints that they also perform the ordinances that are required to redeem the dead. The Gospel of Jesus Christ is not narrowed up to the few people who

have obeyed it in life, but it extends to all the human family, to all of God's children that will accept its conditions in the spirit world. In this dispensation and time the Lord has graciously permitted us to rear temples wherein the ordinances necessary to the salvation of the dead may be attended to. I sometimes think that we do not fully appreciate all these blessings that we enjoy.

I hope and pray that the spirit of the gospel of Christ may rest abundantly upon the Saints, that the spirit of temple work, may rest upon them, that they may diligently accomplish this work that is required at their hands, because, as the Scripture says, we cannot be made perfect without our ancestors, neither can they be made perfect without us. Therefore, this is a great responsibility that is resting upon us as Latter-day Saints. I contemplate with great pleasure and satisfaction what the Lord has done to open the way for His people to obtain their genealogies in the various lands of the earth, and in our glorious country, how that the Lord has moved upon the children of men to prepare the records of their kindred. It seems to me that this ought to be greatly appreciated by us. This spirit is manifest in all the nations of the earth, in every civilized land men are being moved upon to accomplish this work. We know and understand the great importance of this thing. We ought to be thankful for it, and while the day lasts we ought to be workers, because the time will come when no man can work along this line. Therefore, while it is today, it is our duty as well as our privilege to accomplish what we can for the salvation of our kindred dead, be-

cause we know that the Savior of the world laid the foundation of this work. We read of Him going to the spirit world, and preaching to the spirits that were in prison, those that were disobedient in times past, being given another opportunity to receive the Gospel message that He delivered to the living, and afterward delivered to the dead likewise. We know the reasons for these things. We know that this should be, because the dead will be judged just the same as the living, and we are privileged to do this glorious work for them vicariously.

I feel, my brethren and sisters, to ask the Lord to bless us to this end. May we do our full duty. May we uphold and sustain God's servants. I bear you my testimony that they are in the right place, and that they are inspired of Almighty God. I thank my Father in heaven for them, and may His blessing be upon us, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

My brethren and sisters, my soul has been enlarged for the love of my fellow men through the teachings of our leaders during this conference, and it has been added upon with the living word of the Lord, and a desire to serve Him and keep His commandments.

In the remarks of President Smith, at the beginning of our conference, he made it clear to us that no untoward thing had come except it was designed for our experience and our good, that even when our people were driven from Ohio, Missouri and Illinois, as well as those that made an exodus from Mexico, it is for some purpose, to

serve the best good of the Saints at large. At first blush, we do not always recognize the hand of God in His providences in vicissitudes that come upon us; but when we look over the history of the nations, when we see the effect upon the lives of men in the generations that follow them, we can then determine more fully and more perfectly the influence that men have had, and the good that has come to the nations because of having wrought out their destiny. Apropos of this, we might look at ancient Israel. It was for their salvation, the salvation of the family of Jacob, that they were called down into Egypt. Again, it was for their salvation that they were called out, for doubtless in that land they would have become effeminate as the Egyptians have become effeminate. They would have followed after the fleshpots of Egypt that they hungered and yearned after when they were in the wilderness. It is the history of all nations who have lived in such countries as Egypt, and particularly in the low hot lands of any of the countries of the earth, that in time they have become effeminate, have lost their powers of resistance. They have become followers of pleasure rather than followers of God. They have become listless and indolent in their habits, instead of active and full of work. And so the Lord, with an outstretched arm and a strong hand, brought them out of Egypt into the mountains and plains of Palestine, where they might be taught the way of truth and righteousness. Those who knew the way of the Egyptians were permitted to die, or were kept at least in the wilderness until they died, and only the new generation, those who were possessed of new

ideals and new habits and traditions were permitted to go to the promised land.

From that people have come the most vigorous stock of all the world, a nation that has kept its race, its religion, its customs, through all time. Though preyed upon by other nations, imprisoned and made slaves, a hiss and a by-word, scattered, driven and peeled, still for all that the Jew today is the Jew of David's time, and the Jew of the days of Jerusalem when it was the Holy City; and the doctrines which they were taught of sanitation, the doctrines in part of the gospel which would bring them as a schoolmaster to Christ, have kept them intact as a people until this day. The peoples who occupied the countries of Europe, who lived in the mountain sections have been the most indomitable in courage and in perseverance, and in maintaining and upholding human liberties. They have become the pioneers and explorers of the world. Little Switzerland, for 500 years surrounded by empires and kingdoms, preserved her individuality and autonomy as a republic. From the hills of Sweden and Norway, and the vine-clad hills of Germany, even the chalk hills of little, sea-girt, England came the hardy peoples who have pioneered and explored the earth, and who have kept, more or less, their integrity, and their individuality, and their characteristics through all time so far as history accounts for them.

So in this land of America, most of our great leaders have come from the uplands of New Hampshire, the Green Mountains of Vermont and the hills of Virginia. So we may well sing, as we did yesterday—

"For the strength of the hills we bless thee,

Our God, our Fathers' God.
Thou hast made thy children mighty
By the touch of the mountain sod."

This is in fulfillment of scripture. This is the destiny of the Latter-day Saints or modern Isreal, that they should come to these mountains, that in them and by them and through them, in part, they might partake of that same sturdy nature as the nations who have occupied the uplands and mountain plains of the old world, and who have got away from the low lands. And so today, I can see, my brethren and sisters, the providences of God, in our people being called out from the low lands of Missouri and of Illinois and brought to these mountains, and too it was in fulfillment of scriptures. From reading some of the remarks of our early brethren in the Church, it appears they did not think that they were going away from Ohio, and when they had come to Far West, they felt that there was the boundary line and that our people were destined to build up the center stake of Zion, and not come into these mountains, and it was with aching hearts, and with tear dimmed eyes, and with lagging feet that many of them made their way across the great wilderness of the west to this land. I can understand how one of our pioneer sisters felt when she looked over this valley, which was then a sea of shimmering sage and salt—no place to rest the eye, no green to enliven the scene, but all a dead sage color, when she felt in her heart that she had been brought here to die, that she would rather have gone back and met mobocracy with all of its hate than to have sojourned here.

But today we are made to rejoice, and the hills and the valleys sing because of us, and the fields pour forth of their fulness, and the deserts have blossomed, and in the wilderness springs have broken forth. So Israel rejoices in the fact, and as one visitor said last week in our Congress here, "We rejoice in this incomparable city." Isaiah said "Beautiful for location is Mount Zion, situate upon the sides of the North. The joy of the whole earth is Zion."

I want to read to you just a little from these scriptures to bear out my point that we came here not by accident. Nor is it merely an incident in our history, but it was the design of the Almighty that here might His children find a place of refuge and rest. David anciently declared: "Get thee up into the high mountains, thou that bring glad tidings and that publisheth peace." And Isaiah tells us: "Come, my people, into thy chambers, and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the indignation be overpassed; for behold, the Lord cometh unto His people, to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain."

If you will turn back to the early history of our Church, you will remember that immediately in the wake of our expatriation from Illinois, there came the four years of fratricidal strife when father fought against son, brother against brother, that terminated "in the death and misery" of a million souls, and no end of property was destroyed. And it will be remembered that the contending bodies, those two great armies, came and made a camping ground and bivouac of the very

country which our people inhabited, in Missouri and Illinois, especially in Missouri, and if any one will read the history of Missouri, he will see there the dread penalties they paid for the persecutions heaped upon the Saints of God in the forties and the latter part of the thirties of the last century. We did not understand it then, but how would it have been had we remained in that land? Would we have lost our individuality as a people, between the nether stone and the upper stone, the millstones of war and strife, of hatred, of plundering and guerilla warfare, when whole districts were plundered and houses burned, the only witness seeming to be the chimneys pointing as with a solitary finger to God, and asking for vengeance upon those who had despoiled the hearthstones of those once happy homes? But we were gathered here, and shut in the chambers of the mountains, as God ordained we should be, so many hundreds of years before, "till the indignation was overpassed," and the wicked and iniquitous of the earth had been made to suffer for their iniquity.

Again, I want to say to you that we were to come here, for, Prophet as he was, David the King and sweet singer of Israel, foretold also the coming of Israel to this land, and sang in these words:

"O give thanks unto the Lord, for he is good, and his mercy endureth forever. Let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy and gathered them out of the lands, from the east and from the west and from the north and from the south."

When Israel was brought out of Egypt they were not gathered from the east, nor out of the west, nor

from the north; but they came up out of the land of the south, and so this does not apply to ancient Israel, as our ministerial friends of the world would have us believe. "He gathered them from the lands of the west, the north and the south. They wandered in the wilderness in a solitary way," this Israel. "They found no cities to dwell in," and you remember ancient Israel found cities prepared for them. They over-turned Jericho, and they even came in and occupied the Holy City itself, the place where David dwelt, the place where Melchisedek doubtless had reigned as king, when Abraham paid tithes to him. But this Israel "wandered in a solitary way," where there was no place prepared for them. "They found no city to dwell in, hungering and thirsty, their soul fainted in them." They were not fed by manna from heaven. The bitter waters were not made sweet for latter-day Israel, but they hungered and thirsted in their journey, and "they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the *right way*, that they might go to a city of habitation." "O that men would praise the Lord, for his goodness and for his wonderful works to the children of men." Again, he says:

"O that men would praise the Lord for His goodness; let them exalt Him also in the congregation of the people and praise Him in the assembly of the elders. He turneth the wilderness into standing water and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city of habitation, and sow the field, and plant the vineyards which may yield the fruit of increase. He blesseth them also so that they are multiplied greatly, and suffereth not their cattle to decrease."

I want to read just a little further

from Isaiah, along this same line:

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and dancing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord and the excellency of our God."

It was not to be Lebanon, nor was it to be Carmel or the plains of Sharon in Palestine that they should occupy, this latter-day Israel; but their country should be made fruitful as Sharon, and as rich as her plain, and as rich in its strength and beauty as Lebanon with its forests, or as Carmel with her richness.

"Strengthen the weak hands," said Isaiah, "and confirm the feeble knees. Say to them that are of fearful heart, Be strong, fear not. Behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb man shall sing, for in the wilderness shall waters break out, and streams in the desert; and the barren ground shall become a pool; and an highway shall be there, and it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those, the wayfaring man, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast. The redeemed of the Lord shall walk there, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isaiah goes on to tell of this latter-day Israel, saying:

"Thy watchman shall lift up the voice, and with a voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," proving in this statement that a Zion was to be brought

again. It was not the old Zion he was speaking of, but a Zion that was to be brought again when the watchmen should see eye to eye—discourse with the same testimony, preach the same gospel, tell of the same providences of God and should be united in their faith. That was to be the condition “when the Lord should bring again Zion.” “Sorrow and sadness were to flee away,” and there was to be heard therein the song of praise with the psalter and with the harp, and even with the dance. There should be heard also the voice of singing and of melody. These things are characteristic of our people, and go to prove what I said in the beginning, in quoting the President in the opening address of conference, that it is not by accident but by design, in fulfillment of prophecy and in the providences of our God that these things have come to us, which, at first blush, we look upon as an untoward ill; and if we can see His providences, should we not look upon it as an earnest for our future, and that we should not question the providence of God nor doubt His infinite love, remembering that we are just “as close to Him as any child to the nursing place,” as one of the poets has said, and that He loves us, and counts us, and cares for us as he cares for the least of all His creatures, for He is a compassionate Father and is not unmindful of the least of His creatures.

I have had much to build up my faith in the providences of the Lord in meeting with our people upon the borderland of Mexico, having been commissioned to assist in bringing them out of that republic, and it might do you a little good if you knew some of the proofs that I received that made me so proud of

my people, a people whose interests are my interests and with whom my children are identified. I met some of them at the station as they came in from Mexico. I looked down into the afrighted eyes of little children, and could see that, despite the fact that it was their first visit to a modern city of electric lights, automobiles, street cars and all that is incident to the traffic and turmoil of a busy city, it did not wear them away from the fear, and the dread and the terror that was seen in their little eyes, as they lifted up their faces to greet friends who awaited them at the station. As I looked in the faces of the women I read the tale told by tears dried upon their cheeks as they drew their little ones to their breasts and hurried through the crowd, seeking shelter in this blessed land of liberty. I could tell just a little of the stress under which they labored; and when men stalked by, heedless of all things about them, silent, gaunt, and red-eyed through watching, with lips split and blistered with the dust and winds of the mountains and plains—I could understand, I say, a little of the stress that had driven them out from that country. When I heard men, grown grey in the faith, men who have borne the burden in the heat of the day, men who have laid their all upon the altar of God, men who have spent thirty years and more in that land, for the sake of that people, and who love them as a man loves his firstborn, for that is the way that missionaries learn to love the people they labor among; and I heard men of that kind say that if they had not left that land there would have been bloodshed, I felt what they meant. It was not because they were afraid *their lives* would be taken, but they were

afraid *they would kill some Mexican*. That was the proposition, and to keep their hands clean and unstained of blood they came out with their wives and children, and left all their possessions behind them. I sought the family of an elder in the mission field, and found his wife with her little ones, gathered together in one house of sixteen rooms, with 115 souls and not a curtain at a window, nor a blind, not a chair to sit upon, not a rug, not one thing for comfort, the little ones lying upon the bare floor, with a few blankets that the mothers were able to gather hastily about them when they made their exodus; and, when they greeted me, what do you think was the first thing they said to me—"Sing to us, Brother Robinson; sing 'We will go where you want us to go, dear Lord.'" I couldn't sing for tears. But it was to me a new testimony of the integrity and the worth, the courage and devotion, the unbounded faith of the Latter-day Saints. Where else under the sun could you go and find a people who were driven and peeled as they were there, as some of you were when you were driven from Illinois, when you were scattered from Cottage Grove to Florence or Winter Quarters, as you called it?—when, in the brief season you stayed in Florence, you had dug 600 graves, and yet you could say:

"Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way.
Though hard to you this journey may
appear
Grace shall be as your day."

And then add, in your refrain as you made your way over the dreary plain, unmarked save by the graves of those who had preceded you—

"And should we die before our journey's
through,
Happy day, all is well!
We then are free from toil and sorrow,
too,
With the just we shall dwell."

And I heard them sing this song in the camps at El Paso and on the plains of Hachita in New Mexico, and Douglas, Arizona. I heard some of them singing this same hymn, "I'll go where you want me to go, dear Lord," and "My Father knows how frail I am to meet my foes," and yet He gave them strength. These were the hymns they sang; these were the prayers they said, and this was the faith they exhibited. And does it not make one feel that his lot is cast with the best people of the earth, a God-fearing people, a people that trust God and question not His providences? It may be that modern Israel has been called out of Egypt for a purpose. For a purpose they went into Mexico. It may be now they are called out because the purpose for which our people went into Mexico was achieved. Now they have been given an opportunity, perchance, as ancient Israel was, to find better homes and to answer best the end of their creation and destiny, with an assurance and a success that may never have come to them in that land.

I bear testimony to the truth of the Gospel. I bear testimony to the truthfulness of the testimony of our brethren who stand at the head of the Church. I bear testimony to the truth of God's word as revealed in ancient and in modern scriptures. My heart is made to exult in the fact that I am able to see in the promises that are vouchsafed to us, if we are but faithful and true, the glorious reward for which we seek.

"Let us," my brethren and sisters, "keep the faith, finish the course, fight the good fight, and henceforth there is laid up for us a crown of righteousness, which God, the just judge, will give to all those that love Him and His appearance," which may it be our happy lot to realize, is my prayer, in the name of Jesus. Amen.

The anthem, "Praise to God, immortal praise," was rendered by the choir, Jennie U. Davis and Jacob A. Van Dueren sang the duets.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

I realize that the time is growing short, and there is another speaker to follow me, hence the necessity of being as brief as possible in the remarks that I may make.

In this congregation, I see a number of young men who have labored under my direction as missionaries during the past fourteen and a half years, and I have received the consent of Brother Joseph F. Smith, Jr., who presides over this meeting, to call here to my side, if they are present in the congregation, Elders W. A. Casper and Ray Gardner. If those two young men are here I desire them to come forward at once, and stand by my side for a few moments. I want to introduce to you these two young men, and make a few remarks. (A young man came forward and stood beside the speaker.) This is Elder Ray Gardner; I suppose that Elder Casper is in the Tabernacle.

These two young men that I have named have been very faithful missionaries, in the Eastern States Mission. From time to time we transferred them from one conference

to another, and quite usually we allowed them to walk to their new fields of labor. A little over six months ago these two young men were transferred from the conference in which they were then laboring, in West Virginia, and were instructed to travel to Salt Lake City without purse or scrip, and to report to me at this conference. Six months ago yesterday, they took their grips, and set their faces toward the setting sun, and traveled toward Zion. They reached here yesterday. They made the journey on foot. They have made their reports to the Eastern States mission, like other missionaries do, once a week. They have preached the gospel, and sought food and shelter while on their way, and during that six months' traveling, without purse or scrip, ordering their literature from the mission headquarters, in New York City, they have slept out, or failed to receive entertainment only four nights. They have had occasion to spend less money in their travel homeward than they have done in any other portion of their missionary experience. Their missionary trail carried them to Kirtland, Ohio, to Nauvoo, and through other places where our fathers and mothers dwelt. They sought entertainment at the place where the Prophet and Patriarch were murdered; and in all of those places they met with a hearty welcome. During these six months they have been energetic in preaching the gospel in the open air, and at the firesides of the people. They have been treated well. Of the thousands of missionaries that it has been my privilege to give an honorable release to, it is the first time that I have had the privilege of honorably releasing Elders while here

at a general conference. These young men are willing to take their grips and go back again, and report once more in their former field of labor. I thought I would like you brethren and sisters to see a living evidence of the simple energy, the faithfulness, the enthusiasm that dwells, generally, in the heart of a missionary. The missionaries are willing, any of them, to do as these young men have done. Sometimes I have thought that if more of them were directed to travel homeward, as these two young men have done, it would help to scatter the seeds of the gospel, and create even more energy in the hearts of the young men of Zion, and thus more might be accomplished in spreading a knowledge of the gospel that has done so much for us.

In listening to the words of President Robinson, I was reminded of the gospel sermons that were given in the missionary field, and that were common in the early days of this Church, when the Elders in the Church opened the scriptures and spoke of this great latter-day work as simply being the fulfillment of what God has declared through the mouths of His servants who have lived in different dispensations of this world's history. I was specially interested from the fact that, in the missionary labors of Brother Robinson, I have learned to love him for his integrity, for the great work that he is accomplishing in the missionary field, and for the good that I myself have witnessed he has done among great and prominent men with whom he has labored. I have heard him preach when the Spirit of God has thrilled my system, and every fiber felt the testimony that God is with Elder Robinson when he bears witness to

the work that God Almighty is doing in the day and age in which we live.

It has been my privilege, recently, to have a remarkable experience, one that I have often dreamed might come to me, but it has always appeared to me to be among the impossibilities. Within the last three months, I have had the privilege of visiting my old field of labor, where I labored in the midland counties of England as a boy missionary, places where I was mobbed. I have had the chance of holding open air meetings, and speaking to thousands, not only in open air meetings but in hall meetings. I have had the privilege, recently also, of speaking in the open air upon the soil from which my grandmother came. I have stood in Dublin, Ireland, with a minister forty feet away holding an anti-"Mormon" meeting, and felt to rejoice that the Spirit of God moved upon the parents of Nancy O'Neil, and brought them to this land, where she became acquainted with the principles of the gospel. One of the individuals at that meeting, filled with rage, shook his fist in my face and said I had no right there. I asked the crowd to show me the color of an Irishman's hair who would say that a grandson of Nancy O'Neil had no right to speak upon the old sod. One fellow yelled out, and said: "Let him alone, he has got a good Irish tongue in his head;" and I made friends. I felt the spirit of my old missionary days as I spoke in the streets of Glasgow, Scotland, and in London, and as I continued my journey down through France, and met with the Saints of the Swiss and German Mission. I felt there, although they could not understand me, only by means of an interpreter,

that the Spirit of God burned in the breasts of all nationalities when they are baptized into our faith, serving one Lord, receiving one baptism.

It was my privilege to visit Rome, and as I stood in the ruins of the Coliseum, I remembered the history of the faithful former-day Saints who, refusing to deny the faith, stood there in the arena where the Romans opened the cages of the wild beasts that had purposely been starved for several days, and turned them loose upon those Christians who would not deny the faith. As I looked upon the ruins of that ancient city, I could perceive that the wrath of God had been poured forth upon that nation who had caused His saints to suffer so much, and who had, under their laws, crucified the Redeemer of mankind. I wondered if the blood of the proud Romans could be found now in the places where, so few centuries ago, it was said "To be a Roman is greater than to be a king." You have to search today among the lowest of "dagos" to find the blood of the proud Roman. I felt in my heart that it is not a prosperous thing to disobey or to fight against God Almighty. I went farther south, and walked for hours through the streets of the City of Pompeii that, on account of wickedness, had been covered up by a terrible catastrophe, 79 years after Christ. But two-thirds of it is yet excavated. When I looked at the beautiful streets, and saw the grooves that had been worn in the rocks by the wheels of the vehicles, and looked upon the beautiful pictures upon the walls, and noted the wonderful manner in which the colors had been preserved, then again I thought, here is another city that has suffered the wrath of God.

When I listened to the words of President Robinson, concerning the trials and tribulations that the mothers and children, and men have passed through in Mexico, and thought of the trials of our fathers and mothers in coming here, I wondered in my soul if there was one person in this congregation that would not be willing to do anything, suffer anything, to perpetuate the faith of these great men and women, who were our fathers and mothers, and who brought us here to this goodly land.

I pray God Almighty to bless you, in the name of Jesus. Amen.

Edna Crowther, and the choir, sang the hymn:

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

ELDER ANDREW KIMBALL.

(President of St. Joseph Stake.)

As the closest neighbor of Old Mexico, the Latter-day Saint people and those not of our faith, in the St. Joseph Stake of Zion have had considerable to do with our refugee brethren and sisters from that unfortunate country. Immediately upon receiving word from President Smith concerning the distress of our people, we invited the committee to send as many as they desired into our stake, and we would take care of them. Within a few hours, our Bishops, through the acting teachers, ascertained that we could take care of a thousand of the people throughout the stake, if necessary, and they would be entertained in our homes. On the arrival of those unfortunate people in our stake, they were immediately taken care of

and provided with the necessary comforts of life. Not satisfied with this, for we knew that it would cost a great deal to keep them, and pay for their transportation, we immediately telegraphed our Congressmen from Arizona, and urged that they should get an appropriation from the government to assist us. Accordingly, aided by the Utah Senators, the Arizona Senators and Representatives succeeded in getting an appropriation of one hundred thousand dollars from the United States government to pay for the transportation of these good people to wherever they desired to go. A little later, we appealed to our Congressmen, and they secured the privilege of setting aside twenty thousand dollars of the one hundred thousand for the maintenance of these people, and a little later they sent us some tents from the government quarters at Hachita. An officer of the United States government is now visiting from house to house among these refugees, and serving them with the necessary comforts of life.

We have thought much of how conditions have changed. Once, many years ago, a President of the U. S., when appealed to by our people, said to the Prophet Joseph Smith and his followers, "Your cause is just, but I can do nothing for you." Today the whole Congress of the United States has been warmed up in feelings of sympathy for the "Mormon" refugees from Mexico. Representative Howell has told me that it was no difficulty to get the appropriation, we could get almost anything we wanted for the benefit of that people. The Governor of Arizona wrote to me, and sent a nice liberal contribution, and said, "Mr. Kimball, we are ready

to help you in any way. I guarantee to you the influence that I have as the Executive of this State for anything that you desire us to do. I will issue a proclamation if you desire it." I thanked him kindly, and said we would endeavor to take care of our own people. He renewed the same offer later. Many who are not Latter-day Saints offered assistance. We have done the work almost entirely, with other than those means furnished by the government, in entertaining and looking after our people. Senator Ashworth wrote to me from Washington, and said, "Mr. Kimball, the example your people have shown is the strongest representation of magnanimity, of generosity and of hospitality that I have ever seen, it is an example to our state and nation, and to the world."

I have thought of a scripture statement concerning the interview between Ruth and Naomi, on the occasion of Ruth's separation from her mother in law, when she said: "Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and whither thou lodgest I will lodge: thy people shall be my people, and thy God my God." The exemplification of this sentiment, this beautiful, sweet kindred spirit, is one of the strongest testimonies of the gospel of the Lord Jesus Christ, which inculcates the principles of brotherly love and kindness to each other. I wanted to call the attention of this conference to this. President Smith and President Lyman have recommended that the refugees from Mexico shall now scatter among the various stakes of Zion. I recommend and hope the brethren and sisters throughout the various stakes of Zion will take this principle to heart.

and let these people move into your stakes of Zion, while they yet have the means with which to move. It costs something to move from Mexico to the North, and now that they have the means that was appropriated for that purpose, we hope you will open your doors to them. We cannot take care of all these people in Arizona for a great length of time, and it is not wholesome for them to be idle. In our agricultural districts the harvest season is nearly over, and there will be nothing for them to do. Winter is approaching, and I beg of you, brethren and sisters throughout the Church, that you now open up your homes to those unfortunate refugees, and that you write about this to the President of that stake, or to me, as we have a great many under our supervision at this time. Let us send some of these afflicted families to you that they may be absorbed in the Church, and not want for the comforts and necessities of life. I mention this to you who are assembled here, not that we do not want to entertain them longer, but it is not proper for so many of them to be together without employment, they sympathize with each other, and look back to their deserted homes. It would make you sad to look upon the pictures we have seen in the last two or three months, in consequence of the terrible disaster that has come to them.

One of those good brethren, who has spent 15 years of his life in endeavoring to proclaim the gospel and bring the Mexican people to a knowledge of the truth, who was well established in his home and could ill afford to leave it, was telling me how two of those rebels came into his home, and with a revolver pointed at his body, told

him to open up his house and show them the treasures of his home. This good brother went with them through the eight rooms of his house, and they ransacked everything. They found a trunk, the key of which his wife had carried away, and they were about to murder him because he could not open that trunk, they then brought an ax and chopped it open, and took therefrom the hard earned savings of this good family, \$500.00.

When the first train load of these people came into our stake, we took them down to the meeting house, and distributed them among the people. I took one family to my home, and they stayed there and ate at my table for several days, and then I procured a tent and fixed them comfortably in my house yard. I just mention this one circumstance which is only one out of hundreds. There was in the neighborhood of four thousand of these people, who were comfortably situated; they had fine homes. We are almost ashamed to think that many of us in the United States, with the advantages that we have, are not surrounded with the comforts that these good people had in that foreign country, because of their industry and thrift. The family that came to my home had left 130 acres of well tilled and cultivated land; the good wife was making cheese and realizing 25 cents a pound for it. Her butter was bringing one dollar a pound in Mexican money, (50 cents in our money,) and they had their chickens and orchard and every comfort that they could enjoy. This family had grown up from childhood in the Southern States, and 17 years ago had gone from there to Mexico. I have seen that good, sweet woman go out in the garden, and weep bit-

terly. They had left a home that had been very sacred to them, made so by 17 years of hard work, and all the associations that home could give, and they possessed every comfort that they could desire, and suddenly, within a few moments, they picked up what they could throw into a trunk, and away they went, leaving everything else behind, a big drove of chickens, about 20 splendid milch cows, a waving field of grain, their garden and everything. They had to come to a condition of absolute dependence. In many instances those good people, in answer to our questions: "Why is it we don't see you in our meetings?" have said, "We haven't clothes fit to appear in the society of our brethren and sisters in Thatcher." We appealed to our Relief Society, and they have made clothing for them. The most of these people are still in El Paso, Texas, others in the field of President Robinson's mission, and in our country, the St. Joseph Stake of Zion, and in the Maracopa Stake of Zion.

Now, brethren and sisters, these people ought, by all means, to remove to the North. Many of them come from an altitude of 6500 feet, where they dressed in warm clothing, as you do today, and they came down into our valley where it is very warm, and suffered there by reason of the heat. They ought, by all means, to be brought into the North. Do not be afraid of hurting them by inviting them to Canada, as suggested by Elder Woods in his letter yesterday. Do not be afraid of inviting them to Idaho, or any other locality, for they can accommodate themselves to whatever climate or condition they locate in. Open up your hearts and feelings, brethren and sisters, and let us ab-

sorb the people of this disorganized Stake of Zion amongst us, that they shall have employment, and be made to feel that they are not dependent, and God will bless you for it. Remember the splendid principle suggested in the conversation between Ruth and Naomi, "for thy people shall be my people, and your God my God."

May the Lord bless us, my brethren and sisters, with the splendid feeling of fellowship and love that is exemplified in the discourses at this conference. May the influence thereof sink deep in our hearts, that we may be instruments in the hands of God in perpetuating the principles of brotherly love and fellowship to all humanity, that the world may with us, glorify God for bringing to pass this great work and a wonder in the last days, and this I ask in the name of Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

Prophecies fulfilled in Saints locating in the Rocky Mountain region.

I trust that our brethren and sisters will bear with us for just a moment longer.

I have been pleased with the testimonies of the brethren. I desire to add one quotation in connection with that which was given by Brother Robinson, concerning the gathering of the Latter-day Saints in these valleys of the Rocky Mountains. The Lord says:

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth; and all this when the

angel shall sound his trump. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

In my travels among the people, I have seen, in part at least, the fulfillment of the words of the Lord. I have seen where the water has been increased, where the deserts have been made to blossom; pools of water have sprung forth, and barren places had become fruitful fields. This has been through the activity and industry of the Latter-day Saints and the blessings of the Lord which have attended them. I feel that we should honor the Lord, and sing praises unto him, be true and faithful to our covenants, honor the priesthood, love the Lord our God, and seek first the kingdom of God and His righteousness, giving him all the honor the praise and the glory for the blessings he has poured out upon us as Latter-day Saints; for they are many, and will be continued, as we know, from day to day if we are faithful. The Lord will bless us abundantly, granting us all things we need, and in His own due time righteousness shall prevail upon the earth, truth spread among the people, wickedness shall not be found, and the righteous shall inherit the earth. May we go home from the Conference with renewed energy and determination to serve the Lord, which is my prayer, in the name of Jesus Christ. Amen.

James H. Neilson, and choir, sang the hymn:

O Zion, when I think of thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love.

The music for all the pieces rendered during the service was composed by Prof. J. J. McClellan.

Benediction was pronounced by Elder Rea Gardner.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Anthony W. Ivins presided. The Seventeenth ward choir again furnished the musical exercises.

The choir sang the anthem, "Grant us peace, O Lord." This anthem, and the other selections rendered during this service, were composed by Prof. Evan Stephens; solo parts were sung by James H. Neilson, H. J. Christiansen, Amer Hansen, and Sisters Barnes and Smith.

Prayer was offered by Elder James H. Martineau.

A male quartet sang the hymn:
Oh, give me back my Prophet dear,
And Patriarch, O give them back,
The Saints of latter-days to cheer,
And lead them in the Gospel track!

Elder Anthony W. Ivins presented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

The choir sang the anthem, "Gospel restoration."

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I am very much gratified with the opportunity afforded me of addressing you for a few minutes this afternoon, and I trust that while I shall

attempt this that I may have an interest in your faith, that such things as may be suggested to my mind may be of mutual benefit to us. The Gospel, with which we have become identified, is the power of God unto salvation to every man and woman who render themselves strictly obedient to its requirements; and I want to bear my testimony to the truth of that gospel, as revealed in this day and age of the world in which we live. Joseph Smith was a Prophet of God, inspired to do that which he accomplished in his day, and this gospel as restored through the Prophet has come to the earth never more to be taken from it, or given to another people, but is destined to accomplish that which God has designed should be brought about for the redemption of His children.

I remember the Prophet Joseph Smith very well, though but a small boy at the time of his martyrdom; but I was impressed as a lad that he was a Prophet, a man superior to his fellows, and that God had raised him up to accomplish a great work. I have been acquainted with the other leaders of the Church, President Young, President Taylor, President Woodruff, President Snow, and President Smith. I bear testimony to their integrity to the truth and to the influence they have had upon the world, gathering many people from various nations where the gospel message greeted their ears, and caused them to come to these peaceful valleys, where they have the privilege of worshiping God according to the dictates of their conscience, and have not been made afraid. When these glad tidings reached the ears of our fathers in the lands of their nativity, they rendered obedience to the require-

ments of the gospel. It did not require a manifestation of any great mysterious power to convert them to the gospel, yet they faithfully adhered to the principles thereof, believing that they were principles that God had revealed. No matter how dark the day, or how lowering the clouds seemed to be that hung over the people, and, discouraging the conditions by which they were surrounded, they were unfaltering in their fealty to God and the principles that they had espoused. Driven from their homes, they sought refuge in some other part of the country, not knowing where they were going. They were always cheerful, making camp fires, sitting by them, and singing the songs of Zion, apparently as happy as it was possible for people to be, though deprived of everything they had possessed on the earth.

I was talking the other day with some of those people who have recently been driven from Mexico. They said "A person cannot realize the feeling that possessed us in being forced from our homes, with nothing but what we stood up in, not having time to take our clothing or anything but the few things that were necessary for our immediate use. Nobody could understand our feeling, unless they had passed through a similar experience." I can truly sympathize with them, because I remember the time when the people were driven from their homes in Nauvoo, when the end apparently had come, everything seemed dark. They did not have friends that they could go to after being driven from their peaceful homes in Illinois, but they crossed the Mississippi river, and journeyed in the wilderness, not knowing where they were going:

but they were cheerful, and the Lord guided them, and brought them to these mountains. I remember very well the distressing conditions of the people. I remember the power of the Lord being manifest in many instances in their deliverance. I remember coming to Winter Quarters and remaining there, and that many of the people scattered from there into the surrounding regions to work and obtain outfits to enable them to come on to the valleys of the mountains; and others went on to locate an abiding place for the people.

I remember when we entered these mountains, the forbidding aspect, the dreary appearance of the country and the conditions by which we were surrounded. We come here today and see the contrast. This sight that we behold today, the people surrounded by the comforts and conveniences that the Lord has conferred upon them, and the peace and quiet that surround them, are sufficient to convince the most skeptical of God's power having been manifest in behalf of the people. Settlements have sprung up east and west, north and south, until the then Territory and now the State of Utah, is filled almost to its capacity, and the people have had to find place in the adjacent states, and are becoming a mighty people in the midst of this nation, of which we form a part. If we continue faithful, obedient to the requirements of the gospel, living in conformity thereto, God will continue to manifest his power, and the people will prosper, and increase in a knowledge of the truth.

I heard a man a short time ago predict the conditions which are coming upon our sons and daughters. He said: "Mr. Cannon, in

associating with your young people, I find that they are not taking to religion, they are drifting into infidelity, and they have not the confidence in the leaders of the Church that you older men have had." I replied, "It may appear to you that way, but I am satisfied that these young men and young women, who now appear inactive in regard to spiritual affairs, if conditions should require it, you would find them as strong and as willing to defend the principles of eternal truth as their fathers ever were. The faith of the gospel is in their hearts, but, in our ordinary moving about, there is nothing connected with the gospel that requires us to wear a long face or appear sanctimonious." We believe that God is our Father, that His Son Jesus Christ is the Redeemer of the world, and that through Him and by Him, and through obedience to the requirements that He has made of us, we will gain eternal lives in His presence. Every principle that is true, or that is calculated in its nature to raise mankind in the scale of human intelligence, is a part of the gospel, no matter where it comes from. When we approach the Lord in prayer, as has been done on this occasion, we go to him in faith, nothing doubting, because we know that He is our Father and will hear our petition. As we embrace the gospel, and conform strictly to it, God gives us a knowledge regarding its divinity, and we increase in faith until we have become thoroughly imbued with the spirit of the work of the Lord, and it only requires the occasion to make us stand forth firmly and valiantly in its defense.

I rejoice in this great work. I rejoice in it from the fact that it is

applicable to every condition in which man may be found. The gospel requires the same degree of obedience from the man that is found in a palace as of the man who is found in a cottage. All men must render strict obedience to the requirements of the gospel. As the fruits of the spirit are manifest in man's life, he grows in intelligence, and in understanding of the things that pertain to God and godliness, and he becomes convinced and confirmed so that nothing can turn him from the truth, or rob him of the testimony of the spirit that is within him. You know sometimes people feel that in order for them to become converted to the gospel, it is necessary for them to have some kind of a miraculous manifestation; but the genuine Latter-day Saint will learn the truth by obedience, the conviction thus comes to them, and they realize that they are accepted of God.

Ask a man the question how he knows the gospel to be true. Ask him, "Did you ever see an angel?" "No." "Did you ever see any one raised from the dead? You speak of the resurrection of the dead; have you ever seen anybody that was resurrected?" "No." "How do you know that this gospel is true? What demonstration have you had to satisfy you?" I never have had any miraculous manifestation, but I will tell you what I have had: I have endeavored to render myself obedient to the requirements of the gospel, and as I have done so the Spirit of God has testified to me of its divine authenticity. Any principle that has been revealed from the earliest times until the present, as I have tried to render myself obedient to its requirements, God has given me a tes-

timony regarding it, and my heart and my soul have been satisfied. The hope that is firmly implanted in my heart becomes brighter and stronger as I proceed to render obedience to the requirements made by the gospel through the servants of God.

When we receive the gospel, we are not satisfied to sit down and say in our hearts we have received it, and we are satisfied; but we begin to desire to extend this knowledge that we have received to our fellows, and we begin to see what we can do to improve the condition of mankind. When the spirit of the work comes upon us we are not satisfied to look just alone to the interests of the living, and to bear testimony to them of the divine truths that we have received, but we also desire the eternal welfare of our progenitors, and we endeavor to see what can be done in their interest, to ameliorate their condition. At the time that the Lord commanded His servants to go into all the world and preach the gospel to every creature. He said, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." So, we believe that those who did not render this obedience in their lifetime, and died without having the opportunity of obeying, that it is necessary for them to have the ordinance of baptism performed in their behalf, vicariously. As we become possessed of the genealogical data that will enable us to do so, we go into the houses that the Lord has caused to be erected, and we seek to perform the work that is necessary for the redemption of our kindred dead. The matter forces itself upon our understandings that we without our dead "can not be made per-

fect," nor can our dead be made perfect without us, so we find that there is something good that we may do, every day that we live in the earth.

A man said to me: "How is it that I have been identified with this Church so long and I have never been called upon to do anything?" "Well," I said, "the only reason that I can give is that you were never there when there was something to do." A person that is always ready and willing can easily find plenty to do, every day. No man is justified in sitting down and idling away his time, simply because he is not asked to go and do something. He can engage in no grander work than in the interest of his dead. He can go to the temple and be baptized for them; then he can receive other blessings on their behalf. He can place in the hands of his dead kindred keys, and power, and authority by which they may have the privilege of entering into celestial glory, and enjoying that which the Lord has to bestow upon the faithful. He can impart to them authority and power without which they never can pass to their exaltation.

There are plenty of people drifting about the country, and the streets, that the man who bears the holy Priesthood has ample opportunity to bear his testimony to, who have not yet found the path to eternal life. Thus we have no surplus time, or spare time, and there is no occasion for any one to say that he has not been asked to do anything, or to ask the question, "How is it that I have never been asked to do anything?" The servants of the Lord should not have to ask people to do their duty, the people should be ready and willing.

It is my desire to bear my testimony to the people. I know, as I know that God lives, that this is the work of God. I know that the work that is done in our temples for the redemption of the dead is essential; and I know, furthermore, that those who go to the temple and do the work as far as they have genealogical data that will enable them to do it, the Lord will open the way for them to receive further information. The greater the amount of work they do the greater their desires will be to do it, and more information will be placed in their hands to enable them to continue the great work for the redemption of the dead.

May God bless us, pour out His holy Spirit upon us, and enable us to be diligent in carrying out and assisting to accomplish His purposes in the earth, through Jesus Christ, our Lord. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Many times when we are preaching in the mission fields, well meaning and good people say: "Why do you 'Mormons' give a place to Joseph Smith as one of the Prophets of God?" And we answer, we do not do that; God gave Joseph Smith his place, and he is just as indispensable as an instrument in the hands of God to execute the purposes of the Almighty as Adam, Moses, Abraham, Isaiah, Jeremiah, Ezekiel, Peter or Paul. You know, the very first words that the Angel Moroni said to Joseph Smith were these, "God has a work for you to do;" and in that work we are associated with the Prophet Joseph Smith, and with him, as the Apostle Paul declares, we are "fellow work-

ers with the Lord." What a glorious comfort, what a splendid privilege! A historian declared that "unless something new is born in America with power to save, that America will differ but little from the other parts of Christendom." That something new has been born; the gospel, which is new to this dispensation, but which is the ancient everlasting gospel, hath been restored, and it is the "power of God unto salvation" to every man and woman.

A great preacher was asked the other day these questions: "Do you believe that God is a personal being? Do you believe that Jesus is the Christ?" And the great preacher declared that if he should answer "yes" to these questions that his answer might be taken in a dozen different ways. Has it come to that, that the people have been spoiled by vain philosophy, that a preacher cannot answer in the words of Peter, "Thou art the Christ, the son of the living God"? Joseph Smith received that glorious vision, in which were shown to him the Father and the Son, whom to know is life eternal, the greatest gift that God can give to man. And it was his work, the work of that prophet, to declare the great truth to the world, that men were made in the image of God, and they are His children. This same preacher declared that the belief that "there is no hope beyond the grave" is a mistake, that he believed in it, that there is hope beyond the grave. Since when did this people that sit in darkness see a great light? Why, since in that stand in Kirtland, the Prophet Elijah, in fulfillment of prophecy, appeared to Joseph Smith and conferred upon him the Priesthood and the power to administer

ordinances to save the souls of those who have separated from the body and gone into the world beyond. This meant, you know, that there is hope beyond the grave; but that is as far as that minister can go. Where is the power to put this belief into practice?

Items of truth there are in every creed, but Joseph Smith came with the bow that shot the apple to its core. He came with the power, with the Priesthood, with the means God had made and designed in the heavens, by which the dead could be saved, and through which they with us can be made perfect in the kingdom of our Father. And so God revealed to his prophets that, in the temples of God, sacred ordinances could be performed which would save our dead, and in which holy places we could be united to our loved ones for time and all eternity. This is the distinction, apparent to me, of the divinity of the mission of the Prophet Joseph Smith. He came not only to tell the truth, to announce God's word, but he came with the power, with the authority to put it into effect, and to give inspiration to all the commandments of God.

One of the happiest moments I ever spent in my life, one of the greatest privileges I ever had, was to sit in that big Tabernacle and hear the Prophet of God announce that it was deemed advisable to build another temple. I say when he announced that, and asked for the vote of the Priesthood of the Church to sustain him and the Church authorities in that undertaking, and in that splendid work, I say it was one of the happiest moments of my life to raise my hand to sustain the Prophet and his brethren in the accomplishment of

that splendid work. Let the world say what it may of Joseph Smith, he was a Prophet of God.

"He gazed on the past, the present too,
And opened the heavenly worlds to
view."

He came as God's ambassador. He did this work well, and in that work God grant that you and I may ever be with him, and with our leaders be blessed thereby. I ask it in the name of Jesus. Amen.

The choir sang the anthem, "Hosannah!"

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

In contrasting the sermons that I have heard during this conference with the spirit of the world, I am strongly reminded of the statement in the scriptures wherein it says that it shall be in the days of the coming of the Son of Man as it was in the days of Noah, that the people shall be indifferent, not knowing the way of life, not certain of anything, and not particularly interested. Noah was unable, after 120 years' teaching, to induce more than his own family to go into the ark. In this day it seems to be the same. The members of sectarian churches of the world do not know they are right, neither do they know that they are not right. The people belonging to each church are willing to go on in their way, generally speaking, and willing to let all other churches do the same. The Baptists, Methodists, Congregationalists and all others concede that ministers of all the so-called Christian churches have the right to make their living by preaching. In doing this they feel that they

are doing some good, and, in a general way, the Christian world certainly has been benefited, for we know that all Christians are elevated much above those who have not accepted Christianity. The Christian sects have not accepted all the truth, but they have accepted a great deal of it, and we know that those who have accepted a part have been made better and elevated to a higher standard.

In my short experience, I can remember when sectarian ministers preached the awful doctrine of damnation of infants, and that if people did not accept Christ in this life they were lost forever, and many other similar doctrines. But, today they have grown more liberal as they call it, and more broad-minded, even willing to leave the hereafter to the Lord, while they now preach that men should repent and live a holy life, and walk the straight and narrow path. I believe that the Christian world has done a great work for the uplifting of the human family. They have fought the restored gospel, and been unwilling to accept it as a whole, but they are now accepting it little by little, and it is marvelous how much of the revealed gospel of the Lord Jesus Christ the Christian world now believes, compared to a few years ago. I have been told, in the last year, by a number of ministers, that they believe in the restoration of the gospel; that is, since the days of Luther, Calvin, Knox and other great religious reformers, there has been a restoration of the light of the primitive gospel of Jesus Christ, not a restoration of it as taught by the Latter-day Saints, but a restoration of it little by little, or as fast as they are prepared for the same.

I rejoice in the knowledge my brethren and sisters, that they are beginning to believe in the restoration. I rejoice to see them accepting principles which were revealed by the Lord of heaven to the Prophet Joseph Smith. I have rejoiced in the spirit of the testimonies that have been borne by the speakers during this conference, in their positiveness, and in their assurance that they know what the Church and people are doing, and where they are going. People of the world are growing tired of having leaders that are not certain of their path. Therein is the beauty of the gospel of the Lord Jesus Christ, for in it is revealed to us the true character of our Father and His earth-born Son. We are not in doubt as to who they are, what they look like, the purpose of Christ's mission in the world, and their supervision over the human family. This restored gospel has been leavening the whole lump, and the world is being prepared to accept it, not in part, as at present, but as it was revealed from heaven, as to doctrine as well as to authority and organization.

Last spring I heard two sermons on the resurrection which were almost a counterpart of the teaching on this subject found in the Book of Mormon. When I think that, in the United States, in the last eight years, the seven missions have distributed nearly 200,000 copies of the Book of Mormon, it is no wonder that the truths in the book are spreading among the people. The simplicity and beauty of its teachings, like the revelation of the Father and the Son, are affecting the world. People are beginning to believe in the restoration of the gospel. They are beginning to be-

lieve that the God of heaven is our Father, and that He loves His children. Still they are lukewarm, they are not positive in the way that they are going. They are too easy in their religion. They are like some that we have among us—they are Christians, but are not doing much at their religion. And so in the Christian world, there are millions that are not doing much at it. In fact, the men folks of the world, in a very large measure, have withdrawn themselves from churches and are taking part in lodges, because the lodges give them something to do, if it is no more than to sit in a special chair, carry banners, march in line, and in turn be the head of the organization for a little time. But the women still attend the churches, and are doing the greater part of the family religion. In the Church of Jesus Christ of Latter-day Saints, at home, we find some men that are not taking very much part. As Brother David H. Cannon said, they have never been called upon, because they have never been in the way of work. If there are any at home that feel sorry they have not been called, I wish to state that I hope they will be called upon to come into my mission field. We are at least fifty short in our field of the number we have had, and one hundred short of what we would like to have. There is plenty of work for them to do. If they will come out and do it, trusting in the Lord, the Spirit and power of God will come upon them, and they will be able to come home, as thousands have done, saying it is the happiest time of their lives, and the sweetest work they have ever performed. A testimony will grow in their hearts that the revelations

of God through the Prophet Joseph Smith are true. The heavens will open to them, and they will rejoice in bearing testimony of the truth upon the public streets and in public and private meetings. I have heard hundreds of them bear that testimony, and none who heard them doubted what they said. There is joy in the service of the Lord. The world has grown luke warm because of the nature of the doctrines taught to them, and the uncertainty of the self-appointed leaders. There has been no positiveness in their preachers, no certainty in their declarations, no knowledge concerning the true character of God; and, as was said in the Tabernacle this morning, how can they impart more than they have received? On the other hand, the positive testimony of the elders is sweet to the hearts of the honest people of the earth, for they bear witness that God lives, that Jesus is the Christ, that He has restored the gospel to the earth, the gospel of faith, repentance and baptism. All men and women who will repent and be baptized for the remission of their sins shall know of the doctrine, and know that it is of God. That kind of preaching stirs the hearts of those who love God and would like to know the way to go. Hundreds of them are touched in their hearts, and some day they will bear witness of it by being baptized in water for the remission of their sins.

The world has not yet, by their own wisdom, found the way, neither have they found any one who can tell them the way. I wonder sometimes that there should be any Latter-day Saints not doing anything at the religion that has been given to us in this day. The gold

and silver of the world is nothing compared to the great gift that God our Father has given to us. We are not destined by our own efforts and tact, nor by our own intelligence to win the wealth of the world, but we have been promised the riches of the world, after we have sought and found the kingdom of God. The Lord gave the elders of this Church positive instructions that we should not seek the riches of this world, but seek to bring to pass the righteousness of God, and to bring about the salvation of the souls of men, and if we do that, and continue faithful all our days, we shall be saved in the kingdom of God, which is the greatest of all the gifts of our Father.

Two of our elders in the Minnesota conference, about three weeks ago, were accosted by a lady at her door, who said: "How is it you come to my door? Why, I entertained two of your elders a year ago. Won't any of my neighbors keep you?" They were two young men who had not been there very long, and one of them, who was the spokesman, said: "My good woman, we were turned away about ten times in this neighborhood after holding street meetings, so we knelt down and asked the Lord if there was an honest heart in this neighborhood or within our reach that He would lead us to such. We arose and have come straight to your door." She was so touched, because the Lord had led those two elders to her door, that she took them in; that statement of a common practice of the elders was sufficient to interest her in the restored gospel.

The work of the Lord is certainly increasing in the earth, and the

Spirit of our Father is taking hold of the hearts of the people. I doubt not it will be but a short time till thousands of people will go futher than to manifest only belief. To their belief they will add the works of repentance, baptism and the laying on of hands. They will understand that the Lord of heaven has indeed established His Church, and given men authority to bear witness in His name, and to officiate in the ordinances of the gospel of the Lord Jesus. Even today some are inquiring: "Who ordained our minister?" "So-and-So." "And who ordained him?" And going further back they discover that no one ordained the first minister of their church, and so they find there is a broken link in the history of their authority. They wonder why and how it is that the authority has not continued down since the days of Christ upon the earth; and, if there has been a partial restoration of the gospel, has there been also a restoration of authority?

My brethren and sisters, we should not only sing in our Sabbath services, but in our souls, we ought to rejoice that we are made partakers of the glorious gospel, this gift and power by which we can be saved in the kingdom of our Father, and that will bring eternal life to each one of us, if we continue faithful to the end. The early elders of the Church of Jesus Christ of Latter-day Saints were given a commandment to seek after righteousness and to bring to pass the glory of God. So also are the elders of today under the same admonition from our Father, to seek first the kingdom of God, and the promise is that, afterward, the riches of heaven will be given unto us, that is, in the end, if faith-

ful, we will be given the greatest of all blessings that can be bestowed upon the human family, the gift of salvation. It is worth our most earnest effort, my brethren and sisters, and no Latter-day Saint who has received the testimony of the gospel ought to be lukewarm in that testimony. To be a "Mormon" and not doing much at it, is beyond my comprehension. I can not understand such inactivity on the part of any young man or woman in whose heart burns the testimony of Jesus.

Let us go forth among our neighbors clothed upon with the armor of truth, depending upon the Spirit of God, and teach them the gospel. I think there will be as much joy in a convert at home as one abroad. If you convert a man at home, you are able to live together in the pure love of a missionary and a convert. You have heard the elders say it was the saddest day of their lives to leave the mission field, not that they did not wish to come home to their loved ones, but, under the influence of the Spirit of God, they have seen men and women yield to their teachings. They have gathered around them friends and converts that are very near to them, because they have taken part in their salvation; they have taken part in bringing light and truth into their lives, and learned to love them dearly. If we could bring light and truth to the hundreds of people who have gathered to the valleys of the mountains, to acquire gold and silver we would give them something greater than they came for, and in doing so feel the joy of a missionary with no parting sorrows, as they would always be near us. I am firmly convinced that the

same effort, together with the same love and consideration, given at home as in the mission field would convert many. For such a work they would love us, and we would love them, and with them we would rejoice in the work of God when we finish our labors upon the earth. May it not be in Zion like it was in the days of Noah.

Let us not be lukewarm. Let us go forth in the spirit and power of the Lord, and the spirit of the counsel given us by the Prophets and apostles of the latter days, and work for the salvation of our fellow men. May God bless us and raise us up as ensigns to the world, that the honest among men shall see the light and come to Zion, is my prayer in the name of Jesus. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I realize that our time is pretty well spent, so I shall be brief in my remarks.

One thought expressed by Brother David H. Cannon has impressed me very much. There will not be many years pass until such men as Brother Cannon will not be upon this earth among us. He has lived about seventy-five years, and as a boy he knew the Prophet Joseph Smith. Such a testimony as this will not be given many more years by persons who knew Joseph Smith, for it will not be long until all those brethren and sisters who are among us now shall no longer be with us, and we shall have to take the words of men who have listened to them. I never saw the Prophet Joseph Smith, but I believe, my brethren and sisters, with all my heart, in fact I know, that

there was a Prophet by the name of Joseph Smith who lived in this day and dispensation, and I know that the same testimony that I have, which was given to me by the Holy Spirit, I might say was inherited by me, undoubtedly will be obtained by millions in this world. I believe that same testimony shall be declared to every nation in all the world, until all shall have a chance to receive or reject the testimony of Jesus.

The Savior said that the gospel should be preached unto every creature under heaven. I believe that He meant just exactly what He said, and that men or women, whether in the flesh or out of the flesh, in this world or out of it, before they shall be judged and called to give an account of the deeds done in the body, that this gospel, the law of liberty, the principles which govern and control men upon the earth or anywhere, shall be made manifest unto them. The Lord shall never pass judgment upon a man until he shall be given an opportunity to fully understand the gospel of the Redeemer of the world, and unto this end the gospel shall be proclaimed unto men that they may become partakers of its blessings. Men may be led to investigate the gospel, through the influence of an elder traveling in their midst; or by some other agency. Individuals may hear a "Mormon" Elder preach, and receive some of the literature that we are delivering from day to day, by the thousands of pages. Every man and woman may not have the opportunity to hear, in the flesh, the testimony of men, but they have the privilege of reading the gospel of the Redeemer of the world. I believe that this message will be carried to the sons

and daughters of men in many ways; they shall be warned through their neighbors, and when one is warned he shall in turn warn his neighbor. Joseph Smith received divine light, divine principles of truth and of justice, and these shall enter into the hearts of men and the truth shall make them free. Men who preach perverse doctrine shall be driven from the pulpit, and stand on common grounds with others; they shall have to abide the truth, confess that Jesus is the Christ, and that Joseph Smith is a prophet of the living Lord. The work called "Mormonism" is true, and these principles of truth, revealed just as we have them today, shall make free all men and women who obey them, and shall release captives from the captivity of death. Men shall come to an understanding that the work of God, the Eternal Father, is everlasting, and that it shall never cease until every son and daughter of His shall have the privilege of saying, "Yes, I will serve Thee," or "I will not serve Thee." All men and women have free agency, and the power of intelligence, and they may know for themselves what they are doing. The Lord shall never take "snap judgment" upon His sons and daughters, for He loves them. The testimony that Joseph Smith is a true Prophet, that the work called "Mormonism" is true, shall continue to go into the world until the sons and daughters of men shall yield obedience, or shall say, "We do not desire to obey."

I pray God to bless the Church of Jesus Christ of Latter-day Saints, the people who come to conference and those that do not, that you may be able to send your sons and daughters into the mission field,

not only for the testimony that they shall bear but for the good that it shall do them. That this work may grow, and that this people residing in the valleys of the mountains, who have been led here by the hand of the living God, shall be the power which shall take into the world the heaven which shall "leaven the whole lump," and bring joy, happiness and eternal life unto the sons and daughters of God who are yet in darkness, I humbly pray, in the name of Jesus. Amen.

ELDER ANTHONY W. IVINS.

Signs of present times foretold by the Savior.—Endless progression result of obedience to Eternal laws.—Fundamental doctrines of United States Government divine and everlasting.

The time has come, my brethren and sisters, when we are to adjourn this conference for another six months, to go to our homes and assume the responsibilities which devolve upon us in magnifying our calling in the Church, and performing the duties that devolve upon us as citizens of this Republic. I can think of no word of admonition or counsel that I could more profitably call your attention to before we dismiss than the words of the Savior which He spoke to His disciples just before His crucifixion. He was talking to them of the latter days. He was talking to them of us, who are assembled here this afternoon. He was talking of the time when He should come in the clouds of heaven to reign in power and dominion on the earth. And when they asked Him to give them a sign by which they might know that this period was near, He warned them, among other things, that those times would be perilous, that it

would be a period when there would be wars and rumors of wars, when there would be confusion; but more than that, when many men would come in His name and would deceive many, when some would cry, Lo here, and others Lo there, false prophets would arise, and false Christs, and their works would be so convincing that they would deceive, if possible, the very elect. He warned the people to stand fast to the doctrines which He had taught. And in emphasizing this, the Apostle Paul in his Epistle to the Ephesians warned them to be "not like children, moved hither and thither by every wind of doctrine" that blew, but to stand fast in the doctrines which had been taught to them.

That doctrine, briefly stated, was faith in God, our Eternal Father. It was that Jesus Christ of whom they bore witness, was the Son of God; that he was God manifest in the flesh, that He was the Redeemer of the world, and had been crucified for the sins of the world; that He had been raised from the dead, being "the first fruits of the resurrection," and that in time to come He should reign in power and dominion over this earth, and His kingdom become supreme. Christ Himself declared, and His disciples taught, that this gospel of the kingdom must of necessity first "be preached as a witness" unto the inhabitants of the earth before that time should come.

Now, my brethren and sisters, I do not need to enter into any argument to convince you that we are living in these very times. Go out on to the corners of these streets tonight, or if you were there last night, you would have heard doctrines of every shade and color,

plans of redemption that probably would appeal to some, which promise great blessing to human kind. It is a day of confusion, a day of religious unbelief. It is a day when demagogues seek to lead you into strange paths in civil and political economy. All I have to say to you is that we believe in progression, we are a progressive people, and we believe that there will never be an end to it, that we shall continue, and must continue, in this life and in the life to come, to go forward, for water that stands still of necessity becomes stagnant; but as we progress this one fact we must recognize, that there is no progression from these fundamental principles of truth upon which this Church is builded. The "Law of Carnal Commandments" was completed, was done away with in the coming of Christ. It was no longer necessary to slay the male lamb without blemish and offer up living things as a sacrifice to God in similitude of the Only Begotten of the Father. But in doing away with that ordinance there was no change to that commandment of God which had been given to His children in the very beginning, that they should not lie, that they should not steal, that they should not commit adultery. These truths are eternal. These doctrines of morality last forever. They will always be in the Church. That doctrine which seeks to lead us away from it beware of, for God will have us do just as He did at that time. Jesus is the Redeemer of the world just as He was at that time. He is God made manifest in the flesh. He has opened this gospel dispensation. Joseph Smith, through His instrumentality, established this work. Authority came to the earth, through the message of John the

Baptist and the disciples of Jesus Christ, to administer in the ordinances of the gospel. Those are the fundamentals; those are the essentials. Those are the truths upon which this Church is builded, and we never can progress away from them, because they will stand forever, just as they were in the beginning. I am wedded to them. My conscience is a captive to them. I know them to be true. I know them to be essential to the welfare of this congregation of Latter-day Saints. So I admonish you that you hold fast to them, let come what may.

Just as I believe in these doctrines, so in my heart and soul I believe in the fundamental doctrines of civil government, which were given to us by the fathers of our country that before God men are created equal, that governments are instituted among men for their protection and happiness, and that all just governments must derive their powers from the consent of the governed. The government belongs to us; it is ours. Now there may be differences of opinion as to the best methods of administering it. We may not always adhere just to the policy of the fathers, because, as conditions change different policies are necessary. But these fundamental doctrines to which I refer are just as true to us, they are just as true as are the fundamental doctrines of the gospel, because they are eternal, and there can be no government except they are based upon these principles. If you will remember that, keep it in mind, and live close to those divine doctrines of civil government, the Latter-day Saints will be the men

and women that God wants us to be.

I am reminded of the words of J. G. Holland, who spoke them a long time ago, but it seems to me there never was a time when they were more applicable:

"God give us men. A time like this requires great minds,

Strong hearts, true faith, and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who are honest, men who will not lie;

Men who can stand before a demagogue,
And damn his flattering treachery
without winking;

Tall men, sun-crowned, who live above
the fog;

In public duty and in private thinking,
For while the rabble, with their thumb-
worn creeds,

Their large pretensions and their little
deeds

Mingle in selfish strife, lo! Freedom
weeps,

Wrong rules the land, and waiting
Justice sleeps."

If we will adhere to these principles, my brethren and sisters, to which I have referred, every man and woman in the Church will be that kind of man and woman. That is what the gospel has done for us, that is what every one needs, and must have, that shall ever be redeemed and saved from the perils which are impending—that kind of men and women.

The Lord help us to be faithful, keep us in the truth, lead us back, eventually, into His presence, I pray through Jesus Christ. Amen.

The choir sang the anthem, "Overthrow of Gog and Magog."

Benediction was pronounced by Elder George C. Lambert.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, at 2 p. m., near the Bureau of Information building. The services were presided over by Elder Benjamin Goddard. Music was furnished by Prof. Wm. C. Clive's orchestra.

The congregation sang the hymn:

Praise to the man who communed
with Jehovah!

Jesus anointed that Prophet and
Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Prayer was offered by Elder
Joseph L. Stott.

The congregation sang the hymn:

Come, listen to a Prophet's voice,
And hear the word of God
And in the way of truth rejoice,
And sing for joy aloud.

ELDER BENJAMIN GODDARD.

(Supt. Bureau of Information.)

Brethren and Sisters, we are very gratified and pleased to welcome such a large number to our open-air meeting, and we trust that you will give the same attention and observe the same order that is expected to prevail in the Tabernacle.

We regret very much that our buildings are not large enough, but I venture to say that when the Tabernacle was built, those who planned it did not realize that the time would come when it would not accommodate the people. Today, however, we need several such Tabernacles at conference time as the one that is now crowded to its ut-

most capacity. I surmise that in the Tabernacle now, standing and seated, there must be nearly 11,000 people. Our Assembly Hall is filled to overflowing, and still the people are coming.

It must be an impressive sight, it must be a matter for rejoicing among the Latter-day Saints that this condition prevails, and that each conference indicates the increased growth and development of the work of God. I believe that you all feel to rejoice over this fact. I do not know of anything that has given me more pleasure at this conference than to observe the evident growth of the Church. The decision at the General Priesthood Meeting, in response to the pleas of the people, that a Temple to the Most High God should be built in Canada, indicates how the people are craving for blessings, for the true path of life and salvation, and I trust that this spirit will continue to increase.

Our Church members have been recognized as builders from the beginning. No sooner had the Church been organized than the men and women of the Church commenced to build upon that sure foundation. In Kirtland the Saints were builders. They endeavored to establish themselves there where a Holy Temple was built, and they helped to bring together the honest in heart, though few in number at that time, but they were willing to gather and help build up the Church of God. Subsequently the Saints went to Independence, Mo., and from thence to Nauvoo where, in a beautiful location on the Mississippi, they built up a new city.

When driven from Nauvoo by mob violence, they crossed the plains and the Rockies, and no sooner had they arrived in these

valleys than they commenced to work. They plowed the barren land, they planted seed, they built their houses, and commenced to erect school houses and churches throughout the land. And now our magnificent Temples here and in the north and south, indicate to all people that the Latter-day Saints are builders. They are workers, the Saints are glad to be thus engaged.

There are those who come among us sometimes whose delight it is to attempt to tear down. You find them on the street corners, at times they come upon this block, they enter our Tabernacle and their sole purpose in life appears to be to destroy or ridicule the Word of God. Call them what you please, they are not worthy of the name "Joseph," for Joseph was the Founder of the Church and a true prophet of the Lord.

The Church of Jesus Christ of Latter-day Saints may be judged by its fruits, and by their works may the people be judged. We hope to continue in this work until the admiration of the world is called forth by the earnest labors of the people.

We welcome you again to this meeting. I have the honor to announce that brethren have been called to whom you will be pleased to listen. Elder Melvin J. Ballard, President of the North Western States Mission; Elder John L. Herrick, formerly of Ogden, an energetic worker and President of the Western States Mission; the President of Pioneer Stake, in this city, who has always been a valiant, true member of the Church, William McLachlan; also the ex-President of the Scandinavian Mission, and Assistant Historian, Andrew Jen-

son. I know you will be glad to hear them all and I bespeak for them your faith, your prayers, and your best attention.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

My heart rejoices in the growth of the work of the Lord. I am always happy to see the souls of the children of men brought within the fold of Christ, through the waters of baptism. I am happy to be able to tell you that the work of the Lord is growing in the missions of the Church. The increase in baptisms has been steadily advancing from year to year. While I am always glad to see the Church growing in numbers, I am more interested in seeing it grow in faith and in good works. I am not satisfied with the standard that I have attained, for I yet lack that perfection which the Gospel teaches. As each one of us shall consider our own life, and examine ourselves, I am sure that we all shall find room for improvement.

I desire to read to you from the revelation of the Lord some verses on a familiar subject, which has been brought to the attention of mankind from the beginning of time. Reference is found to this subject in various of the books of the Old and New Testament. I read from the revelation to the Prophet Joseph, because it seems to me more explicit and forcible than the words we find recorded in the Bible. I read to you, therefore, from the nineteenth section of the Doctrine and Covenants, beginning with the fourth verse:

"And surely every man must repent

or suffer, for I, God, am endless; wherefore I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand: nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore—eternal punishment is God's punishment. Endless punishment is God's punishment. Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! for behold I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance, and show not these

things unto the world until it is wisdom in me."

I presume that nearly all of those whom I am now addressing have gone into the waters of baptism, following repentance; for we were taught that it is essential and necessary that we should repent of our sins in order that baptism may be effectual in washing away the transgressions of the past. I fear that some of us members of the Church have failed to realize the necessity of retaining with us the spirit of repentance after we have entered the waters of baptism. That man or woman who ceases to repent, when repentance is necessary, ceases to grow, or progress. The advancements that have been made in science, in the arts, in the medical profession, or in the laboratory, all have been wrought by reason of men leaving the old things which were proven wrong, and instead thereof adopting new methods, new truths taking the place of old errors, and the things that are needed to make life's work a success adopted. Every man and woman has to progress in like manner. A young man came to the Savior and asked what good thing he might do to gain salvation; he was told of many things, not one only, that he must do, and then after he had accomplished these, that he should follow the Master—not that he should walk near the Sea of Galilee, or over the mountains, following in the footsteps of the Master, but that in his life he should follow the example, and thus walk in the footsteps of the Master.

The Latter-day Saints have learned that those who will be saved must be faithful to the end, must be possessed of the spirit of repent-

ance. There is a thought in the minds of many of us that, once having repented of our sins, prior to entering the waters of baptism, we had then completed our repentance, and we have felt, Well, we have attended to that business, and we are now prepared to go on to perfection. We have been looking at the big mistakes we have made in our lives, and are not altogether conscious of the seriousness and importance of watching the little things.

I stood by a great vessel not long ago, one that had crossed the sea again and again, a vessel that had been a target of shot and shell of the enemy, and was proof against the assaults that had been directed against it, yet it is now helpless, condemned, and not fit to go to the sea, because the innumerable barnacles, little, insignificant insects, had eaten into the hull of the vessel and rendered it unseaworthy, it could no longer withstand the storms of the ocean, much less shot and shell. You have seen the mighty oak standing against the hurricane's blast, withstanding fierce winds and storms, but after the insidious work of a small insect that bores into the tree, and leaves it perforated with holes so small that they cannot be detected by the natural eye, it becomes weakened and liable to fall with a light wind. So we have seen in the lives of men and women, who are unconscious of the little vital things that are eating and sapping the foundation of their individual lives, which may ultimately so weaken them that, when the tests are made, they fail.

The conception which the Lord has given to the Latter-day Saints with reference to their earthly bodies is one that should cause us

to honor, respect, and revere the body as a sacred instrument trusted into our hands for the purpose of making it submissive to the law of the Gospel of the Lord Jesus Christ. We are told in the revelations that, before we came into this mortal life, we existed in a spiritual world, and that the intelligence that dwells in each of us inhabited a spiritual body. How many ages we had that experience we know not, but it was long enough, evidently, for our intelligence to attain control over that spiritual body, and we yielded to the law that was supreme in the spirit world; that law was the Gospel of the Lord Jesus Christ. We are told that we are upon this earth because we did accept the Master, and agreed to stand by the decision rendered in His favor, when He was selected to be the Lamb to be slain for the redemption of mankind. We are here because we obeyed law there, and we have been sent into the world to see if we shall keep this, our second, estate. We knew and understood, before we came here, that it was only possible to obtain that progress which we sought for by obedience to law. We agreed, when we left the spirit world, to obey that law which we then accepted, the Gospel of the Lord Jesus Christ. That law is eternal. Numberless intelligences have been saved and exalted to kingdoms of glory before our day and time, through obedience to that law. When we look out on the starry heavens at night, we see innumerable suns that are centers of solar systems like unto ours, some undoubtedly older than ours, greater, mightier. Our sun is superior to the earth we inhabit, greater in dimensions and power, but it, too, is under the influence of another

mighty one that rolls above it; on and on they rise until men are lost in the contemplation. We have learned that upon those planets our Father's children dwell in all stages of perfection and advancement. There are those who are infinitely beyond us in eternal progress, who have reached their present degree of perfection by obedience to everlasting and irrevocable law. God Himself can not change that law, no more than He could obliterate the consequence of Adam's fall. He could not be God and violate a law which is eternal, and by obedience to which He became God. We came into the world and received this mortal tabernacle for the purpose of perfecting it, making ourselves subservient to the law by which we may be raised to perfection and be worthy of the companionship of our heavenly Father.

There is in every human heart the consciousness of two forces working. Every act that a man or woman undertakes to do is usually influenced by two suggestions, the one to do good, and the other to do evil. The spirit of truth will influence us to yield obedience to the gospel law. The flesh is of the earth, and the earth is not yet redeemed, it is under the bondage of the curse, and the flesh has to be mastered. The earth itself has to undergo the process of redemption, it has to obey the law, as the prophet said it would, and it will eventually become a celestial earth, the home of celestial beings. We are to master and control our fleshy bodies, we must make them submit to the Good Spirit which asserts what is right, and detects what is wrong; that Spirit does not speak audibly to the physical ears, but is the "still, small

voice" that speaks to the spirit of man.

There is a warfare, a conflict between good and evil in every human soul. How sad and pitiful it is to see some of our Father's children yielding to the temptations that are set before them, the boy to taking the cigarette, drinking the forbidden glass, debauching himself, and then declaring that he is free! How pitiful it is to look upon those who might have been saved and exalted, wallowing in the gutter, so to speak, and almost lost to redemption! There are those who feel that they cannot be free unless they take the liberty to participate in wrong and sin. I remember some of my own experiences, the temptation of the boys who wanted me to smoke, to drink liquor, get on a horse and raise a great disturbance, and because I would not do it, being influenced by the counsel of my parents, they said, "He is tied to his mother's apron strings and daren't do it." That was pretty hard for a boy that wanted to be free, and wanted to let others know he was free. I thank God I did not take the course they followed to obtain freedom! I remember two of those boys, who drank and smoked, deserted school, went from petty to grand larceny, and were caught finally and brought to the county jail. In the consciousness of the terrible condition in which they were, with a possibility of years of solitary confinement before them, deprived of the liquor and tobacco to which they had been addicted, they said, We cannot live and endure this punishment. One of them committed suicide, and the other went insane.

In the State penitentiary of Idaho a few years ago, a young man who had committed a theft, in one of our

northern cities, said he could not stand fifteen years of prison and be denied the stimulants he desired and so he sought to escape. He walked back and forward behind the gate of the jail, waiting for a chance to break for liberty. The moment came, and he ran past the armed guards, but was shot down, with one limb almost torn from his body. Some time afterward he climbed upon the unfinished wall of the building, forty feet above the ground, and leaped in the hope of ending it all in death, but, as it happened, he was only slightly injured. He was discouraged to such an extent that, the last I knew of him, he was in the insane asylum.

There are men who cannot endure the afflictions that come to them, and they seek to drown their sorrows in the glass, or morphine, or in death itself. Is that freedom? What a pitiful thing to see a man made in the image of God, with the possibilities of rising to all that our Father is, allow the appetite of the flesh to overcome the spirit, master it, drag it down, and saturate it with everything that is contemptible, mean and low. I read of some morphine fiends confined in jail in this city, who desired the drug so intensely that they begged to be killed if they could not be given the drug. One of the officers said, "Stand over against that wall and I'll shoot you." And they said, "Shoot." The officer said, "I did not think you meant it." "We do," they said, "and would rather die this minute, for we must have it." Such is the terribly enslaved condition caused by yielding to the passions and appetites of the flesh until they are not servants but masters.

The body that has been given to us was for the purpose of allowing

the spirit to exalt itself to a nobler condition. The lightning that is seen flashing from cloud to cloud, from mountain top to mountain top, is an electrical force that may tear down buildings, set fire to property, and destroy life. Conduct electricity through the dynamo wire, and motor, and behold its wonderful results working for the service of man, accomplishing something under the control of a physical instrument, it thus becomes a power for good. So with steam, if allowed to evaporate freely it does little good, but restrain it in the boiler, send it through the engine, and under its power you may travel across the continent or sail from shore to shore. And so, too, with this highest, most potent of all spiritual forces, the intelligence that is in man; enshrine it in a spiritual body, that it may have the experiences of spiritual life; and then give it a physical body, that it may enter into and obtain the joy and experiences of physical life, and you have enlarged its powers immeasurably. Read this wonderful statement in the ninety-third section of the Doctrine and Covenants:

"Every man is spirit, saith the Lord. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

So we discover that it is essential and necessary, according to the law of the Lord, that the spirit shall be united with the flesh, for the purpose of redeeming that flesh and making it a fit companion for the spirit. I say the warfare goes on, and the end of that warfare will be

when the man or woman says to the flesh, "You cannot violate the law of God, you cannot give loose rein to passion, you cannot have carnal appetite gratified, for it is against the law of life and of happiness; thus far you can go but you cannot go any further." The man who successfully carries on the warfare during his earth life, notwithstanding he is constantly being tempted by the flesh, when he takes his body up, in the resurrection from the dead, the warfare will cease, the flesh will yield absolutely to the spirit, and there will be no more conflict nor struggle. But woe to that man who lays his body down with passion unconquered, with appetite and desire running rampant, and with a temper unrestrained in such vicious streaks that he almost becomes a candidate for the insane asylum! Woe to him, for he shall not receive his body in the resurrection from the dead freed from such evil things. No, he shall have to overcome the evils he has acquired in this earth life, and he may find, too, that it will be harder to overcome in the next life than here, for everything there, hate, love, desire, all are intensified. Life here is in the clay state, we sometimes complain because it is so slow, it does not respond quickly, it seems plodding, the body does not acquire habits quickly. No man is a good, clean, virtuous man today and an immoral, depraved, wicked man tomorrow. These changes do not come rapidly; we should be thankful that we acquire them slowly, because thereby they may be arrested before they have developed to our serious injury. The body is as clay in the hands of the potter; when the clay is moulded, given its shape, and allowed to stand, it be-

comes hardened, then, O, how difficult it is to remodel it, to recast it. So, if we mould and create evil habits, it will be exceedingly difficult to reconstruct our characters after we have left this mortal life. After we have gone out of the flesh, and come to an understanding of the folly we have committed, we shall long for a chance to get back into that body, that we might bring it into subjection.

While it is possible that men may repent and overcome in the life that is to come, this is the better time, this is the hour. We may not, in our future experiences, find opportunity to repent, and make the flesh yield to the gospel as readily as in this present life. That man who has not conquered his temper, who flies in a rage at his wife or children, must master himself; he cannot come into the presence of God in such a condition as that. That man or woman who has not overcome the sin of avariciousness, and do not respond in this life to God's law of tithing, cannot be trusted with the greater riches of eternal life. That man who covets the wealth of the world, and steals that which does not belong to him, must repent, master himself, and make restitution, for no man that is dishonest can come into the Kingdom of God. That man who has not controlled his passions, and mastered himself, until he has full sway and power even over the thoughts of his mind, will not be allowed to associate with those that are pure and holy. That man who thinks he can escape the torments and afflictions of life by drinking intoxicating liquors, eating morphine, or committing suicide, is sadly mistaken, he will have a terrible awakening. As Job said, "If I go to the

depths of hell, Lord, thou art there." We will have to look upon ourselves just as we are, and fashion ourselves as we desire to be. There is only one way by which any man or woman can get away from those things that afflict their lives, because of their transgressions, and that is every day to fill their life with acts of goodness, master self, and yield complete obedience to the laws of the Gospel. Remorse will then be blotted out, it will be displaced by the flowers that will blossom in the mind and heart by reason of the mastery that has been accomplished. The Lord has said, "Blessed is he that overcometh, for unto him shall all things be given, and I shall be his God and he shall be my son."

The gratification of the desires of the flesh is devoid of sweetness and joy, it gives only transitory pleasure, and leaves a lasting sting. The man or woman who masters self, who overcome evil, shall obtain their reward in the celestial kingdom of God, and receive glory and exaltation, while they who neglect the opportunities of this life may have to wait ten thousand or a million years trying to overcome the sad effects of their neglect. Brothers and sisters, we all have weaknesses that we must overcome. While I say this, I believe with all my heart that I am speaking to the best people on earth. I believe there are no people in the world who have mastered and overcome mortal weaknesses quite so well as we have. But, I want to see that mastery more complete. I want to see the children of those who have forsaken the sins of the world, who have left off the use of tea, tobacco, coffee and liquor, take advantage of the example of the fathers and

mothers, thus each generation shall become more perfect, until we shall attain unto that which God has designed we should.

God help us not only to be the best, but a perfect people, acceptable in the sight of God, that the day when the Son of God comes, to dwell among men on the earth, shall find us and our posterity living in complete accordance with the Gospel of the Lord Jesus Christ. Then shall we see His face and dwell in His presence. God grant that this may be our happy lot, I ask in Jesus' name. Amen.

A baritone solo was sung by John Keddington.

ELDER WILLIAM McLACHLAN

(President of Pioneer Stake.)

My brethren and sisters, I am here this afternoon in obedience to call, not with a desire to talk, for I feel incompetent and unable to do so. I want to tell you, after an experience of between fifty and sixty years in the Church, I enjoy a confidence and satisfaction in relation to the truth of this work that gives me a great deal of joy. Each year adds to my confidence in the truth of this work. The knowledge of it gradually grows upon the mind through obedience to God's law, and in obedience to the counsels and instructions of His servants that preside over us. I am glad to have the confidence of our people, my brethren and sisters, with whom I labor and associate from day to day, and from year to year. Ninety-two years ago our Savior, accompanied by His Father, came to earth, in compliance with the earnest prayer of Joseph Smith, then a boy of fourteen and a half years of age, in the Springtime of the year

1820. A true knowledge of God was not on the earth, and had been absent for generations in the past, but on that occasion, the commencement of this great and glorious work in which we are engaged was inaugurated, although the Church was not organized until ten years later. This was the commencement of a great and glorious work, that could not be established without a perfect knowledge of the true character of God, the Eternal Father, and of the Redeemer who made atonement for the children of men. Joseph Smith on that occasion asked the question, which one of all the religious sects was right. It had never dawned on his mind that they were all wrong. I will read from the Pearl of Great Price just one section in relation to the purpose for which he went to ask the Lord:

"My object in going to inquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said That all their creeds were an abomination in his sight; that those professors were all corrupt, They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

Is it intolerant, is it uncharitable to declare to the people of the world the word of God, as it was given to the Prophet Joseph Smith in 1820? I say no, but the opinion of the world is very different. When we go into a Christian community and tell them the experience of Jos-

eph Smith in going into the woods to pray, and the announcement that the Son of God made to him when he asked the question which he should join, I know that you, my brethren and sisters, feel like I do, that it is not intolerance, that it is not uncharitable to tell the people the truth as it has been given to us in the day in which we live.

I believe in being obedient to the word of the Lord. I believe in giving heed to the man who stands at the head of this Church today, who, if he sees danger ahead and fails to warn the people of it, comes under condemnation. But, when he warns the people, and gives them time to change their course, and turn away from the evil that is approaching, then if the people do not give heed to his word, they are under condemnation, and his skirts are clear. Some of the people of the world, many of our outside friends, say "You have no mind of your own; you are willing to be led by somebody else." Well, I want any man who thinks so to try me and see if he can lead me. I know what is good for me. I have the right to judge. I have my agency, and I intend to exercise it. I have found it profitable all through my life to give heed to that man who stands at the head, and, so far as God will give me help in the future, I want to be found true to God, true to His work and to all the interests thereof, and to His people, men, women and children.

I know that in "Mormonism" there is life eternal for every man and woman that will embrace it, and conform to it in their daily lives. Even boys and girls who have been properly taught in the homes, at the age of eight, when they are baptized into the Church of

Jesus Christ of Latter-day Saints, are entitled to a testimony and knowledge of the truth of this work, just as much as I was at the age of 18 or 19 years, because they are innocent, pure and clean before God, far better than the great majority of men and women that enter into the Church through repentance and baptism. I contend that if the boys and girls are properly taught in the home they can have a knowledge of the truth of this work before their baptism; I have known boys less than eight years of age who have testified that they knew that this was the work of God.

Brethren and sisters, let us try and reflect the truth in our lives, and live it in the home, that our sons and daughters may get the benefit of our example and teaching in their youth, and grow up full of faith, virtue, energy and power to serve the Lord and keep His commandments, and our Father will be delighted with our work.

May God bless the people of the Latter-day Saints. I love men and women that are true. I respect them with all my soul, because of their integrity and devotion to this great and glorious truth that our Father in heaven has revealed. May His blessing and peace be upon the Latter-day Saints in all their dwelling places, in all their settlements and abiding places, that they may be true to God, our heavenly Father and His Son Jesus Christ. Amen.

ELDER ANDREW JENSON.

(Late President of Scandinavian Mission.)

I have been away from this beautiful land for over three years and a half, and during that time I have sojourned in Europe, mostly in the Scandinavian countries. I have

also, during my absence, visited Germany a number of times, made one visit to France, Holland and Belgium, and have gone as far north as Iceland, near the Arctic circle. In returning home, I had occasion to go over the Trans-Siberian railway, and I imagine that I and my traveling companion were the first Mormon Elders who ever traveled home from Europe that way. On my return trip I had the privilege of seeing Siberia, visiting part of China, passing through Japan and visiting also, for the second time in my life, the beautiful Hawaiian Islands.

During my absence abroad I have tried my best to be diligent and faithful. I have endeavored to labor with those talents and that physical and mental strength which God has given me for the advancement of the work of the Lord, and, in doing so, together with my brethren, who have stood faithful by my side, we have seen good fruits of our labors in those northern countries, and it gives me great satisfaction to say that during the three and a half years that I labored there we added about thirteen hundred persons to the Church by baptism. During the same length of time we distributed about two and a half millions of books and tracts.

To show what diligence can do, by the assistance of God, (who will always sustain those who will do His will and keep His commandments,) I may add that I traveled nearly one hundred thousand miles while on my late mission, and I delivered something like eleven hundred sermons or public addresses, including nearly one hundred illustrated lectures. We had considerable opposition in both Denmark and Norway, though there is religious

liberty in the northern countries. Next to America and England, we think that in Scandinavia we have the most liberal institutions and the greatest individual freedom; and when I say Scandinavia in this connection, I speak of Denmark, Sweden and Norway. The mission that I presided over, however, does not include Sweden at the present time, but only Denmark and Norway; hence, when I speak of the additions to the Church, as I have done, it means only Denmark and Norway. Sweden is not included.

The opposition that we met with in those lands was mostly on the ground of our bearing testimony of new revelation. In our preaching we can not refrain from speaking plainly about the revelation of God, given in these the last days to the Prophet Joseph Smith. The people in Scandinavia are like the people in nearly all other parts of the so called Christian world: they will believe in old revelations, though they do not make effort to live according to them, but they will almost invariably reject new revelation. The moment we tell them that God has spoken in our day, they will harden their hearts and exclaim: "Say anything but that; preach about Christ and Him crucified, but don't mention Joseph Smith; don't mention the Book of Mormon; don't mention the fact that angels have visited the earth in this day, for we will not believe it." On that ground we have met most bitter opposition, and we have had to contend hard against many odds in order to make headway, and in trying to break down superstition and to counteract the many accusations and lies that have been circulated against us in these lands of the North. We have ever been subject

to such opposition from the beginning, and up to the present time.

My brethren, and sisters and friends, I have a word to say on this occasion in regard to revelation. I have traveled and preached somewhat extensively in my life time, and if there is one thing that I like to speak about especially, it is the necessity of revelation. Here we stand under the great canopy of heaven, and in looking up toward the blue sky, we feel as though heaven was near above, that God is above and that He looks down upon us, and He is truly our God and our Father. He loves His children. It was said by the Prophet Isaiah, "Though a woman may forget her suckling child, yet God will not forget His people," addressing Himself to Zion, the chosen people in olden times, as well as in our own day. Now I am a strong believer in revelation from God. I feel that I cannot prosper or be safe without it. There is nothing in the world, in the shape of religion, that I can cleave to except that which comes from God.

A few years ago I traveled considerably in the southeastern part of Utah and also through parts of New Mexico and Arizona. I passed through the canyons and defiles along the San Juan river and other mountain streams. I saw, high up on the cliffs, the remnants of the old cliff dwellers, and I saw many peculiar inscriptions on the walls. The question naturally arose, "Who made those figures on the walls? Who were the people that lived there in days gone by?" The voices of those who once inhabited those regions are no more to be heard among the children of men; but there is a God in heaven who has revealed something in regard to

those people, and that is contained in the Book of Mormon. But the Book of Mormon does not do full justice to the history of those people. It does not tell all about them that we would like to know, hence, we want more revelation concerning them.

I went down on the Tongan islands, some years ago, and in going through those islands, I discovered that the natives there knew something about the Law of Moses. In fact they kept the Law of Moses in their way; and the question naturally arose in my mind: How did those people learn anything about the Law given on Mount Sinai. The learned men of the world do not know anything about it, and there is no man upon the earth that can tell by the aid of mere human learning. The Rev. William West, who wrote a book entitled, "Twenty Years in Polynesia," could not solve the problem. He was at a loss to understand, and he says, "We must have some more intelligence before we can believe that these people are of Israelitish origin." But new revelation states in part who the Tongans are, and again, the Book of Mormon help us out; yet we want more revelation before we can fully understand who the Tongans, the Maoris, and kindred peoples are. We have an idea or a theory concerning them, and it is no doubt a correct one, to the effect, that they came from the land of America. But the full history of those people can only become known by new revelation.

Years ago I visited the Great Pyramid of Egypt, that grand stone structure standing so bold and beautiful in the Valley of the Nile, and as I stood upon that great structure, looked down upon the site of

the ancient city of Memphis, and took in the view up and down the Nile valley, these thoughts came to me. "Who built these great pyramids? Who were the first people in this land?" The Pearl of Great Price tells us a little in regard to this matter, but not enough. We want more revelation before we can know who built the Great Pyramid of Egypt. Learned men may write books like the "Miracle in Stone," but it is not sufficient; God shall in His own due time open the heavens and tell us more about it. At present we are at sea, figuratively speaking.

I sojourned for a short time in Jerusalem in 1896. I also went up on the Mount of Olives, journeyed up and down the River Jordan and the Dead Sea, visited the Sea of Galilee, and saw many of those places that are mentioned in the history of generations gone by. But what do we know about these places and the scenes enacted there? Very little. New revelation however can clear up the mystery, and to some extent it has done so; but we look for more revelation to come.

I traveled further and came over to Italy. I went to Rome, that "Eternal City," where I visited the greatest church building in the whole world—the magnificent St. Peters. I saw many people worshipping in there, but their mode of worship did not please me. I thought I beheld more fanaticism there than real worship, and I believe that the people of Rome, the Roman Catholics, sincere as some of them may be, do not know how to worship God, nor how to pray to Jesus Christ in that great church in a way that is acceptable to our Heavenly Father. What do the people need? They want revela-

tion. One word from God would be worth more to mankind than all the bishops and popes of Rome have said for the last sixteen hundred years.

In passing through Siberia and Russia I noticed an unusual number of fine churches and chapels, and while the Saints in Utah deserve a great deal of praise for erecting four beautiful temples, a number of large tabernacles, and about seven hundred beautiful meeting houses or churches—and we certainly have done well in erecting so many houses of worship, and they are an honor to us—yet in passing through Russia, I found in the great cities of St. Petersburg, and Moscow, thousands of fine church buildings erected for the worship of the Greek Catholics. In the city of Moscow alone there are nearly one thousand churches, including cathedrals, chapels, monasteries and smaller houses of worship; most of them are beautiful structures, with gilded spires and costly ornamentation, both inside and outside. Yet what are the people of Russia? What do they know about true worship? They only know what their priests have told them for many generations, and that which the Czar of Russia compels them to believe, or at least accept openly. One word from God, or a few sections such as those that have been read to us this afternoon, would be worth more than all the Patriarchs of Constantinople and all the Czars of Russia have said from the beginning down to the present time. We want revelation, the only thing that can make the people wise unto salvation, and tell them about the true worship of God.

I visited the Parliament of Re-

ligions in Chicago, when the Tabernacle Choir first went there in 1893, and I saw and listened day after day to the learned theologians of the world. There was gathered on that occasion the cream of the whole earth, because that Parliament of Religions had invited, so to speak, all the learned men of the world to participate in its deliberations; every denomination, save the denomination known as the Church of Jesus Christ of Latter-day Saints, was given access to that Parliament of Religions, and I think I can safely say that all who attended the meetings of that Parliament listened with the greatest interest to the reading of the many well prepared documents that were presented; but what were my feelings when I sat in the midst of that august body of learned men. "O! I thought, if God would only open the heavens and speak to those people five minutes, He would tell them more truths during those five minutes, and convey more intelligence leading toward the right worship of God, than all those learned men did in the three weeks' meetings held day after day at that great Chicago gathering.

These are still my convictions, my brethren and sisters. I believe in revelation from on high. I firmly believe that in the acceptance of old and new revelations lies the only safety for us, the children of God; and I believe that God, our heavenly Father, is kind enough, and good enough, and loves us enough to answer our prayers and petitions, if we only seek Him in faith and sincerity. The Son of God said, "He that will do the will of my Father shall know whether the doctrine is of God, or whether I speak of myself." I want to bear this testimony

to you, that in my travels abroad, and also in my associations with my brethren and sisters here at home, and particularly in associating with my brethren of the Priesthood, I have always been able to receive revelations from God.

It has been said in this conference that every member of the Church is entitled to revelation. I want to testify to you, that I have repeatedly sought God in the woods and hills of Scandinavia, in the wilds of Asia and Africa, upon the high seas, and in many places when I have been far away from my brethren who were entitled to give me advice; and I have always received sufficient revelation in answer to my prayers to lead, guide and direct me in my movements, and I have never been led astray when I have sought God in the proper way. This is my testimony. Even in the midst of political revolutions I have always known where I stood. I have never had to take counsel direct from my brethren on political matters. There is a God in heaven who reveals His secrets to His servants the Prophets, and we are all Prophets in a certain sense, if we are under the influence of the Holy Ghost, so far as that is concerned; the most humble man or woman in the Church can get down upon his or her knees in prayer, and the heavens will be opened in such a way that we will understand the will of God. Our prayers will ascend to God, and, if we are sincere and honest in our supplication, we will receive an answer through the still small voice which will guide our footsteps through life, and which will cause us to do the right thing at the right time, and to take such steps as we shall not subsequently have occasion to regret.

I pray God, our heavenly Father, to bless the Household of Faith, both at home and abroad. We have over in the Scandinavian countries about four thousand Latter-day Saints. I again speak of Denmark and Norway. Including Sweden we would have between six and seven thousand members of the Church. They are, as a rule, a good and devout people. We find already tens of thousands of the sons and daughters of the North in this land, right here in these mountain valleys; and though there was a time when some of us scarcely knew whether we should rejoice or weep because we were of Scandinavian origin, I thank God that that time is past, and all that Brother McLachlan (who is a Scotchman) can say is that he is an improved Scandinavian. (Laughter.) We have nearly all come from the northern countries, directly or indirectly; and when the God of heaven, among the many revelations that He in His mercy shall give unto us in the future, will reveal our genealogy, we will find some good reason why the Scandinavian, the American, the English and the German peoples amalgamate so beautifully, with scarcely any effort at all. We are all of Israel, and the history of our Church, so far, proves that when we preach the gospel to the different nations, kindreds, tongues and people, those people who are of Israel, or highly pregnated with the blood of Israel, embrace the gospel more willingly than those who are not. In fact, the preaching of the gospel in our day has been done, principally, up to the present, for the purpose of gathering Israel from the North, from the Islands of the Sea, and from all countries whence the chosen seed

has been driven; for God remembers His promise to the Prophets of old: "He that scattered Israel shall gather them again."

In conclusion I want to bring you a greeting of love and good will from your brethren and sisters in Denmark, Sweden and Norway, and I will here say that there are many good, honorable people in those countries. We have some noble and faithful sons of Utah over there now, and many who have labored there as missionaries in the past, putting forth their effort early and late to preach the gospel of the Lord Jesus Christ to their countrymen, or in the lands where their parents first saw the light of day.

May God bless you. May we always be the recipients of revelation to lead and guide us in all things, pertaining to our spiritual and temporal welfare, and may we always listen to the voice of the true Shepherd, and ultimately be saved in the Kingdom of God, is my prayer in the name of Jesus Christ. Amen.

A violin solo was rendered by Prof. W. C. Clive.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

I will detain you but a very few minutes endeavoring to elucidate one thought, and I trust to have your assistance, your prayers, while I speak to you. This idea: The religions of the world, all Christian denominations, if they are not openly opposing "Mormonism," they are secretly doing so.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. For God

sent not His Son into the world to condemn the world, but that the world through him might be saved. He that believeth in Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of the Father. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

In the light of conditions as they exist today, it seems to me that these words of the Savior are pertinent to us and our conditions. I saw, a few days ago, a dispatch purporting to come from the Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal church; and this is what the minister said: "O God, send us another Bob Ingersoll to arouse the people. They sit in the pews with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley. But they don't even talk back. This is an age of doubt. We ministers need more than an apostolic succession. This scoffing, indifferent, and Godless age. The pendulum I believe will soon begin to swing back." Quite an admission, my friends, it seems to me, when a minister of a great church will admit that they need something more than apostolic succession in order to get to the people of the world the principles of Jesus Christ.

You cannot appreciate it at home what it means to preach religion to those that do not want it, for they really do not want it. You cannot appreciate what it costs to bring souls into the Church of God. But I will undertake to say that in mon-

etary cost each one that joins our Church through baptism, in the world, costs at least \$1,000 to \$1,500 in missionary work. Some of them are worth it, and much more, and others are not worth the breath that we spend to preach a fifteen-minute sermon to them. But we have to put up with all. We have to give our testimony to the world. We have to say to them that there is a living, guiding faith that will lead men to eternal life, give them a salvation in this world, if they will but obey it.

I say to you, my friends, it is not only the Protestant churches today that oppose "Mormonism," but the great Mother Church, which has heretofore apparently kept her hands off, is now joining hands with Protestants, trying to come, some of them, to one common platform on which they all can stand. Stand against what? let me ask you. It is, stand against the Church of God; that is what. You will find that the Church of Jesus Christ won't be asked to join with them when they get their platform fixed up. You say, "Well, what can you do?" We can do nothing, but continue to preach the principles of faith in God, in His Son Jesus Christ, and in the ordinances that He taught while He was in the earth. This thing, however, we may bear in mind, my brethren and sisters: "Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great shall be your reward in heaven, for so persecuted they the prophets who were before you."

May God's blessing be with you, my brethren and sisters, and with all Israel. I testify to you that

God's work is in the earth, and that He is seeking to redeem mankind through His gospel which He has established by divine revelation. And this light, this revelation, this living faith that is in the world to-day will redeem mankind, if they will listen unto its teachings and the voice of the servants of God. Amen.

The congregation sang the hymn:

Do what is right; the day-dawn is
breaking,
Hailing a future of freedom and
light;
Angels above us are silent notes tak-
ings
Of every action; do what is right!

Benediction was pronounced by
Elder Heber J. Romney.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called
the meeting to order.
Fred Graham, and the Taber-
nacle choir, sang the hymn:

O Zion, when I think of thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love.

Prayer was offered by Elder C.
F. Middleton.

A duet and chorus, "Christ Is
Risen," was rendered by Rose
Smithen, Carl Samuelson and the
choir.

ELDER GEORGE ALBERT SMITH.

"Get the Spirit of God, and Keep It."—
Testimony of the truth of latter-day
revelations.

I rejoice with you, my brethren
and sisters, this afternoon, in the

privilege that we enjoy of meeting in this sacred building, in conference assembled to receive the word of the Lord. I endorse, most heartily, the truths that have been taught from this pulpit during this conference, and I take to myself the admonition of our beloved president with reference to the conditions that maintain in our beloved country at the present time. I desire to repeat his admonition to us, that our Father is the source of inspiration in all things, both spiritual and temporal. We may petition the throne of grace in faith and our prayer will not be unanswered.

In the language of a great prophet of Israel I would say to the Latter-day Saints, "Get the Spirit of God in your hearts and keep It; it will guide us into all truth; it will be a panacea for all our ills; it will enable us to look forward to the coming of the risen Redeemer confident that He shall come again in the clouds of heaven." Possessing that Spirit, our ambition will not be a selfish one, but with charity in our hearts for all mankind, love for all our Father's children, we will mingle with them day by day, and the influence we radiate will be one of love and kindness that will have its influence for good upon every child of our Father with whom we come in contact.

May the Lord add His blessing; may His peace be upon all Israel. I desire to add my testimony to those already borne. I know that the Book of Mormon contains the word of God, and that it supplements the other sacred scriptures of Jewish Israel. I know that the Doctrine and Covenants is the word of the Lord to us in this day; and I know that the same Power that gave the instructions contained in

those volumes still is supreme. He will continue to feed us the bread of life as we need it from time to time if we will but live in accordance with the teachings we have already received. God grant that we may evidence our faith and devotion to the cause with which we are identified, by lives of purity and righteousness, doing good to all men, is my prayer in the name of Jesus Christ. Amen.

PATRIARCH HYRUM G. SMITH

Young people admonished to shun existing evils.

In the presence of this vast congregation, and in the presence of men much older than I, both in experience and in years, I certainly feel my weakness in standing before you, my brethren and sisters, and I pray that the Spirit of the Lord will continue to be with us.

I have enjoyed this conference above all others that I have ever attended. This to me is the first privilege of standing before so great a number of people. Without the Spirit and blessings of our Father in heaven, I feel that I will be unable to magnify the calling and position that has come to me. I desire an interest in your faith and prayers continually.

I know that this is the work of the Lord, and that we are His chosen people in these the last days. Where much is given much is expected; and I do earnestly pray that both young and old will take to heart the instructions that have been given by our prophet, and by those who have followed him, in teaching and warning us concerning these trying times, and in regard to our lives as Latter-day Saints. I

o hope, and pray, that the young people especially will take the advice of those who are older, and not go into by and forbidden paths, and partake of the evils that exist in our midst, by following bad examples set before us by those who are not of us. Let us look to our leaders, those who hold the Holy Priesthood, and take their advice, and, in the spirit of humility and prayer, I feel sure that if we take this admonition we shall not go astray spiritually, but be raised up by the power of the Lord and made equal to the responsibilities as they come to us from our fathers.

Again I say, that in the presence of this vast congregation and those of experience in the work, I feel my weakness, but I testify that the Spirit of the Lord has been with us and we have been blessed. I pray that His spirit will go with us, and help us to put into practice the teachings given at this conference, and that when we go away we shall not say, "What a splendid conference we have had," and then in a few days forget it. May the teachings given burn within our hearts that we may be given courage, and strength of mind and body, to serve the Lord and keep His commandments, that we may be His children in very deed, and be worthy of the blessings He has in store for us, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I would like to say for the information perhaps of a great many of the Latter-day Saints who are present here today, that the last speaker is the great-grandson of the Patriarch Hyrum Smith, and who now

holds the position of Presiding Patriarch in the Church.

ELDER DAVID O. MCKAY.

Strength of the Church is individual testimony.—Obedience the key to knowledge of truth.—Benefit of Church to individuals.—Church members advised to restrain contention.

I pray for the inspiration of the Lord, that I may speak those things that will be in harmony with His will—that is the prayer of my heart this afternoon.

"Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders which has become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

So spake Peter, the chief apostle when he was arraigned before the judges for having healed the impotent man. He bore a strong testimony to those people who but a short time before had participated, directly or indirectly, in the crucifixion of the Savior. They warned Peter and John not to preach Jesus Christ and Him crucified, but when they perceived the boldness of Peter and John, and saw the impotent man standing before them whole, they counseled among themselves what to do. Then they returned and cautioned the apostles not to preach Jesus Christ to the people. At that point Peter and John, under the inspiration of the Holy Spirit, answered, "Whether it is right in the sight of God to harken unto you more than

unto God judge ye, for we cannot but speak the things which we have seen and heard." On several different occasions the prophet Joseph Smith was asked by non-members, curious visitors to Nauvoo and other cities in the early history of this Church, what was the secret of the strength that seemed to be manifest in the Church in the early days. On one occasion, to be specific, he was asked how he governed this people and his answer was, "I teach them correct principles, and they govern themselves." People today wonder wherein lies the secret of the growth, stability and vitality of the Church of Christ. Those who are prejudiced when they come in our midst are convinced that there is something within the Church that those not of us do not comprehend. Recently a young lady from the East spent a few weeks amongst us, visiting friends. Evidently her mind was previously filled with prejudice against the people of Utah, particularly against the Church. But she went around with some of her friends who were actively engaged in Religion Class work, some who were actively engaged in primary and others in Sunday School. One day when they returned from some of this regular work, she made this remark: "Well, there must be something in this Church or so many intelligent men and women would not be so actively engaged in it. Why, I almost feel that I want to enter in the work myself." You, no doubt, have met people who, seeing perhaps some such demonstration as this of the strength of Israel, wonder how it is that this Church manifests such vitality and growth. The secret is this, that every true Latter-day

Saint possesses individually the assurance that this is the work of God, the same power that gave Peter and John strength to stand before their accusers and declare openly and boldly in the Sanhedrin that "Jesus whom ye crucified is the power by which this man was made whole," that His name is the only name given among men by which they can be saved.

The secret lies in the testimony possessed by each individual who is faithful in the membership of the Church of Christ, that the gospel consists of correct principles. It is that same testimony that was given to Peter, which he expressed when Christ asked His disciples "whom do men say that I am?" "Some say thou art this prophet, some say thou art that; some say thou art Elias." "But whom do ye say that I am?" And Peter answered, "Thou art the Christ the Son of the living God." "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto you, but my Father which is in heaven; I say unto thee that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, obeyed the ordinances and become entitled to and have received the Spirit of God, the Holy Ghost, to guide them. Every individual stands independent in his sphere in that testimony, just as these thousands of incandescent lamps which have made Salt Lake City during the last week so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same

power, the same energy, from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world and that the gospel of Jesus Christ has been restored through the Prophet Joseph Smith. Now it is given unto some, says the Lord in the Doctrine and Covenants, to know by the Holy Ghost that Jesus is the Son of God and that He was crucified for the sins of the world. It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further there are others to whom it is given to believe upon the testimony of others' words, that they may also receive salvation if they continue faithful. To all these however, there comes the testimony also of daily experience. The Latter-day Saints throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals; that obedience to the principles of the gospel makes them stronger men, and truer women. Every day such knowledge comes to them, and they cannot gainsay it; they know that obedience to the gospel of Jesus Christ makes them better and truer husbands, true and honored wives, obedient children. They know that obedience to the principles of the gospel makes them in every respect ideal home-builders; the ideal is there, they sense it in their minds, they cannot gainsay it, they know it, and they know that transgression of these principles will have the opposite effect upon their individ-

ual lives and upon their home lives. They know that obedience to the gospel fosters true brotherhood and fellowship among mankind; they know that they are better citizens by virtue of obedience unto the laws and ordinances. So, as they go through their daily acts, and apply religion in their vocation, the truth of the Gospel becomes exemplified in their lives. Thus, with the testimony of the Spirit, the testimony of reason, and the testimony of daily experience, the Latter-day Saints throughout the world must stand impregnable.

I was strongly impressed the other day in reading a book written by a man who is looking for a church that will eventually dominate the world. This is the church he describes, and I want to read it, having in mind the Church of Jesus Christ of Latter-day Saints:

"The church that can say to the unchurched, Our way is best because it works best, our people are efficient, prosperous and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury or ostentation; we do not dissipate our energy in brawling, gambling or unwholesome habits; we conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong: to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the uniform manifestations of His will, and we try by painstaking study

to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience; by practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas, the unmeek, the unteachable, who are dominated by pride of tradition shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life. Such a church is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony and yours is that this church of Christ can offer to the unchurched all the good things which this author is looking for, and more; because God has revealed more in the government and conduct of His church.

Now brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Cannot we afford, then, possessing that testimony, to manifest to the world another attribute of the Church of Christ, which is love? Knowledge of God and His laws, means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow man offering the same blessings, the same privileges. Love will beget tolerance and kindness. Now I bespeak that during the next month or so, when our little towns and cities, and states will be more or less stirred up by political contention, that we remember to have charity and love for one another. Oh, let us not deal in personalities and tear down a brother's reputation and hurt his feelings. We are striving to establish the kingdom of God; let us hold to that fact as

the anchor of our soul and then breathe forth charity and love to those who may not see just as we do. I mean that while we are urging our particular political belief, that we avoid dealing in personalities; we cannot afford to hurt a brother's feelings and wound him. I believe, with a western poet, that it isn't worth while:

"Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?

Is it worth while that we jeer at each other—

In blackness of heart, that we war to the knife?

God pity us all in our pitiful strife.

"God pity us all as we jostle each other;

God pardon us all for the triumph we feel

When a fellow goes down 'neath his load on the heather

Pierced to the heart: Words are keener than steel,

And mightier far for woe than for weal.

* * * * *

"Is it worth while that we battle to humble

Some poor fellow down into the dust?

God pity us all! Time too soon will tumble

All of us together, like leaves in the gust,

Humbled, indeed, down into the dust."

Then, in conclusion, let us stand with our hearts centered and our minds firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in the spirit of that, dealing with our fellows in the spirit of love and kindness. Let us work in our councils, in our quorums, guided by that same spirit, for the Church in the midst of political strife and so-

cial unrest will stand, to use Goldsmith's words,

"As some tall peak that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

God grant that we remain true to this Church; that we may ever be found defending the men whom God has called to guide us and realize that harmony with them means that we are in harmony with God for He sustains them. Amen.

The hymn, "O, give me back my Prophet dear," was sung by James Moncar, Hyrum J. Christiansen, Howard Anderson and Walter Lamoreaux.

ELDER JOSEPH F. SMITH, JR.

John Taylor's hymn a loving tribute to the martyrs.—The Church continuously guided by a Prophet.—Counsels of inspired men should be heeded.

I have been deeply impressed and edified during the sessions of this conference in listening to the remarks of the brethren, and I rejoice with you, my brethren and sisters, in the counsel and instructions that have been imparted unto us by those who stand at the head, who are possessed of the Spirit of the Lord, and whose right it is to teach Israel. I have also been impressed this afternoon by the singing of this hymn, sacred to me, composed by President Taylor, who dearly loved the Prophet Joseph Smith. I never read this hymn or hear it sung without being touched in my soul and I shall take the liberty this afternoon, in my weak and imperfect way, to read it, for I realize

that in the singing we do not always get the full comprehension of the words, which may not be impressed upon our souls, especially in a large gathering such as this, as we would like to have them:

O, give me back my Prophet dear,
And Patriarch, O give them back,
The Saints of Latter-days to cheer,
And lead them in the Gospel track!
But, O, they're gone from my embrace,
From earthly scenes their spirits fled,
Two of the best of Adam's race,
Now lie entombed among the dead.

Ye men of wisdom, tell me why—
No guilt, no crime in them were found—

Their blood doth now so loudly cry,
From prison walls and Carthage ground:

Your tongues are mute, but pray attend,
The secret I will now relate,
Why those whom God to earth did lend,
Have met the suffering martyrs' fate.

It is because they strove to gain,
Beyond the grave a heaven of bliss,
Because they made the gospel plain
And led the Saints to righteousness;
It is because God called them forth,
And led them by His own right hand,
Christ's coming to proclaim on earth,
And gather Israel to their land.

It is because the priests of Baal
Were desperate their craft to save,
And when they saw it doomed to fail,
They sent the Prophets to their grave.
Like scenes the ancient Prophets saw,
Like these the ancient Prophets fell,
And, till the resurrection dawn,
Prophet and Patriarch, farewell.

My heart is always touched when I hear this beautiful hymn, or when I read it. I understand the spirit that rested upon President Taylor when he wrote it; but I rejoice, my brethren and sisters, in this fact—although the prophet who stands at the head of the dispensation of the fullness of times, and the patriarch who stood with him have been taken from us, the Lord has not left us

helpless. There has never been a time since the restoration of the Gospel when we have not had a prophet, some one to lead us, to direct us, to teach us the commandments of God that we might walk in the straight and narrow path. We are not without leaders; and the time shall never come when the Lord will not find some one that He can trust; in whom He has confidence, and who will be qualified to stand to represent Him among the people. This is my testimony and I rejoice in its truth. I do not feel that because the Prophet was taken and the Patriarch; because President Young was taken, or President Taylor and other leaders were taken, that the time has come when we have not an inspired leader to teach us the truth. The time will never come when we will not be able to put confidence and exercise faith in the teachings and in the instruction of those who lead us. I am satisfied of this for I know the promises of the Lord are sure. I know that these things are true; the Lord has not forsaken His people, and will be with them even to the end. Therefore it behooves us, as Latter-day Saints, to put our trust in the presiding authorities of the Church, in the Priesthood of God; and accept of their teachings.

No man ever went astray by following the counsel of the authorities of the Church. No man who ever followed the teachings or took advice or counsel from the one who stands as the representative of the Lord ever went astray; but men who have refused to accept counsel have gone astray and into forbidden paths, and in some instances have even denied the faith. Others who went astray because they failed to understand and to heed the coun-

sels that were given unto them for their eternal good, have humbled themselves and come back to the Church acknowledging their error. In connection with this I desire to read just a word or two from the revelation, known as the preface that the Lord gave to His book of commandments:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Therefore, we must put our faith in those whom the Lord hath called, if we want to have a standing before the Lord, and none of us desire, if we have the proper spirit, to be cut off from among the people. But this punishment will befall those who do not prove faithful and will not pay that heed or give that attention to the counsel of those who are called and appointed and inspired of the Lord to teach and direct us in all things.

We should be first and foremost, as it has already been expressed, for the kingdom of God and His righteousness. Let us be true and faithful always, with a desire to

keep the commandments of the Lord and honor Him and remember the covenants we have made with Him. This is my prayer in behalf of all Israel in the name of the Lord Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

Modern revelation essential.—The latest news eagerly awaited.—The Bible not the only book of scripture.—Irrational to believe that God has not spoken to man since the Bible record closed.—The Church is truly progressive and up to date.—True and false progressivism.—This nation a nation of promise.—This land a land of liberty.—True liberty and its spurious imitations.—Many counterfeits and adulterations on the market today.—Satan a clever imitator.—True liberty distinguished from license.—The right to seek advice.—False liberty is selfishness.—The present is built upon the foundation of the past.—The Constitution of our nation an inspired document.—The coming of the Christ near at hand.

In common with many thousands present, I too have rejoiced in the words to which we have listened during this conference, and more than in the words have I found joy in the spirit that has been manifest in the utterances of the speakers and in the receptive condition of the hearers. We cannot be oblivious to the fact that there has been manifest amongst this vast assembly this afternoon and in the assemblies that have marked the preceding sessions of this conference, a spirit of unanimity and harmony that testifies to the presence of the Spirit of God. I have never had any fear that discord would be preferred by the Latter-day Saints to harmony, and I know that the people are standing as a whole true to the faith, true to their covenants, true to their duty and obligations as

Latter-day Saints,—that is to say, holy ones of the latter days. I am glad to have been present, to have heard the latest word, to be informed as to the most recent news in this great kingdom of the Lord, for it is characteristic of the spirit of this work and of this people that we are not content with the news of the past but are ever listening for the latest and the newest news if you please.

Doubtless you were impressed as was I by the manner in which the article of faith relating to continuous revelation was read to you or quoted to you this morning. That is one of the fundamentals, one of the essential features of the Church of Christ, that we believe not only in what God has revealed, but in that which He does now reveal; and moreover we are living in confident assurance that He will yet reveal many great and important things pertaining to the kingdom of God. These bound volumes of scripture are necessary and essential to us,—the Bible, the Book of Mormon, and more modern records,—absolutely essential for our instruction and guidance, but we want in addition something later and more nearly adapted to the times. This book known as the Holy Bible professedly ends as a historical record about one hundred years after the birth of Christ, and there be some who say that God hath not spoken since that time, that for nearly nineteen hundred years He has never uttered a word by way of direct instruction unto His people. I cannot believe it; I cannot accept any such creed, nor have I room in my heart for any such belief, for in every other field of human thought we are ever on the alert for the new. Not content with bound books we

look eagerly for the issues of monthly magazines, weekly journals, and moreover we would not know how to get along without our daily papers, each one telling in part what God hath wrought since the last issue left the press: Nor are we content with such, for here day after day I see great crowds about the bulletin boards too eager to rest contented until the next issue, too eager to know what has been done—aye, what God hath done in forwarding His plans and purposes among men during the last few hours. And yet in spite of that, as the prevailing spirit of the times, I say there be some who say that God hath not spoken concerning the affairs of the kingdom since about one hundred years after the birth of His Son. He has spoken much in the realm of science and discovery; He has made known many great truths through His servants, the inventors, but He has not spoken concerning the way in which His people should walk to find their way back into His presence. I say again, it is unfitting, it is unsuited, such a belief as that, to the spirit of the times, to the modern day in which we live, and I rejoice in belonging to a church that is in a measure up to date, and down to date, that gives me news of the present and that gives me the Word of God concerning the affairs of my life and the duties that lie immediately before me. I rejoice in the progressivism of this Church and more particularly in the fact that its progressivism is of the right kind. It is not that so-called progressivism that seeks to belittle or destroy the achievements of the past; it is not a progressivism that seeks to tear down, that says our fathers were wrong and we know

more than they did; that they laid a foundation which in its way was good but not sufficient for us to build upon. We have no such spirit of progression as that, for that is destruction. The spirit of advancement and progressivism in the Church of Christ is that which marks the progression from the seed to the blade and from the blade to the ripened ear. It is a constructive progressivism; the past is added to, and every new revelation doth but make the revelations of the past plainer and reveal their sanctity and their sacred origin the better. I ask you, have you yet discovered in this volume of modern scripture, the Doctrine and Covenants, one utterance that is in any manner opposed to the spirit of the scriptures of the past? It will be time to raise objection to modern revelation when we find that such revelation is in opposition to the spirit of the Word of God of past times; but when the modern utterances are plainly but later works of the same author, why need we complain? I rejoice, too, in the measure of liberty which is assured to us as members of this Church and I have been greatly edified and pleased in listening to what has been said respecting liberty and freedom. I believe that we should give thanks unto God for our privileges of citizenship in this great nation, for mark you, this is a nation that shall stand for liberty, for it hath been so predicted. It has been prophesied and the prophecy has been proclaimed through the modern prophet, Joseph Smith, that centuries ago—aye, dating back five hundred years or more before the meridian of time—it was declared that this land should in the latter days be a land of liberty and

no king should rule here. I take it that means no king by name or by pretension; no one shall exercise imperial powers among the citizens of this great nation, until Christ, the King, shall come to rule and reign. But as I listened to my brethren expressing their joy and gratitude at this full measure of liberty which we seem to enjoy, I asked myself if we are always sure that we do not accept the imitation for the real. You know this is a day of imitations, a day of adulteration and counterfeits, a day when shoddy is palmed off for all-wool cloth, and gilded brass passes too often current for genuine gold; aye, a day when glass paste does duty as diamonds of the first water. Of all the imitators, of all the counterfeiters, Satan is the chief, for he has had the greatest experience and the longest training and he is a skillful salesman; he not only knows how to manufacture his spurious goods, but how to put them upon the market. And it is wonderfully attractive—the way in which he does up those little packages in bright-colored paper, tied with tinsel string to attract; and we are very apt to pay the price asked before we open the package. And do you know of all the counterfeits and of all the imitations that the devil has put forth on sale, I know of none that is more dangerous than his spurious brands of liberty and freedom, such as are being offered on every hand. Some of them are so rank as to be a stench in the nostrils of a normal man. How shall we distinguish between the genuine and the imitation, you may ask? Is it necessary that we get expert advice and call in a professional chemist to make the analysis? Oh, there are simple tests by which

you can determine. You can always tell after consumption whether it was the genuine or not, for the imitation leaves a wretchedly bad taste in the mouth, but that test may not be as serviceable as one that may be applied before taking. Well, you will find that true liberty always works both ways, it never works one way alone, but is of universal application. For example, I hear some men say that they claim the right to speak out and say just what they like. They make that claim that they have the right to speak out and say just what they like to say. I grant you that is true if you will let it apply the other way as well. I have the right to be safeguarded against utterances which are offensive to hear. If a man says that he under the guise of his rights as a free citizen may swear and use vile and obscene language, and may profane the name of God, I say to you that is not liberty, that is a license that is illegal. I hear some men say that they are free citizens and they are not going to be told what to do. I grant them that right, but by the same token I claim the right to seek advice if I want it and to go to whomsoever I choose for the advice and counsel which I desire. Now the men who say that they don't want to be told, usually find fault with their brothers who are willing to be told, usually criticise them because they are willing to be advised and guided. I claim the right to give advice to my brother if I do it in a manner to cause him no offense. I claim the right, if I so choose, to publish my views in magazine or newspaper or book if I can make arrangements with the publishers. I have that perfect right as long as I say nothing in my publication inimical to

the rights of men nor contrary to law and order, and you have the right to read my writings or not just as you choose. I cannot force them upon you, but if there be some who do choose to read them and who are willing to be influenced and guided by them, what business is that of others who refuse so to do? I believe that we are too apt to apply these so-called rules of liberty and of freedom in a one-sided way. There are men who say that they have the right to smoke tobacco if they want to, and in this State if they be of age they have that right legally and I know they exercise it (laughter), but I long to see the day when I shall have some rights too in that matter, and when I shall not be forced to breathe the foul emanations that come from smokers' mouths. I hope to see the day when women will no longer be offended as they board or leave street cars or as they pass along the streets, by having clouds of tobacco smoke blown into their faces. I believe we shall improve in the matter of liberty and come to see that there are rights that others have as well as rights that we claim for ourselves. The spirit of the Gospel safeguards the right of no man to the injury of another, but provides for the liberties of all; and I hope that I will never become so lifted up in egotism that I shall feel that I am the people and that I know it all. I hope that I shall ever be led to seek for those to whom I feel I can look with confidence for advice, for counsel, for guidance, and if I choose to follow the counsel and advice of those in whom I have respect, I claim that I have the right so to do as a citizen and a free man.

I trust that the spirit of charity

will manifest itself in our souls and that we will be willing to allow unto others those privileges and rights that we ask for ourselves; that we may in very truth be worthy of the measure of liberty which belongs to the Church of Jesus Christ, for if it be what it professes to be, the repository of truth, there must be in it the elements of true liberty and not that false freedom of the spurious kind which is being put forth in an unceasing stream from the devil's factories. We have to scrutinize very carefully the goods that are offered in the markets today lest we be deceived. I rejoice in the fact that this people stand for the Constitution of the nation and I call to mind that the declaration of the people to that effect was made in a very early day and was reiterated at a very critical time. It was just when the Overland Telegraph wire from the east was approaching the end of the wire that was coming from the west, for you know it was within the boundaries of this state that those two ends were joined and the nerve of steel that connected the east with the west was made complete. It was just at that time that the great unpleasantness was at its height between the North and the South, when brother was rising against brother, and it was rumored that Utah had seceded from the Union, or, as represented by some, Utah was to become a separate and independent government, the seat of a separate power, and that in addition to a North and a South, which had already been declared, there was to be a West also. You know the first message that was sent through that metallic nerve, went from the West to Washington, from Brigham Young to the President of

the United States and this was the purport of the message, "Utah has not seceded but is firm for the Constitution and laws of our country." That declaration has never been changed; it is as true in its application today as it was when it was flashed as the initial message across the overland telegraph wire. We stand for the Constitution and do not believe in any false notions of advancement and enlightenment and progressivism such as seeks to undermine that foundation of our liberties, for as a document we know that it was inspired and we believe that the men who framed it were raised up, as truly as was ever prophet raised up in Israel in ancient or modern times, to frame that instrument and thereby provide for the fulfilment of prophetic utterances regarding the freedom and the liberty that should prevail in this choice land. I am pleased to add my testimony to the many to which you have listened. The testimony which I bear to you is one of knowledge and assurance beyond doubt, that God has spoken in this, the dispensation of the fulness of times, and does speak today as of old through His servants, the prophets; that in very truth Christ the Redeemer of mankind lives and that His coming is near at hand. The cry is given today as in the wilderness of old, "The kingdom of heaven is at hand, therefore repent." May the spirit of earnestness, devotion, integrity, freedom, liberty ever prevail among the Latter-day Saints, and throughout the length and breadth of the land occupied by this great nation, the nation of promise, I ask in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder James E. Talmage presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the 'Council of Twelve Apostles. Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H.

Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

General Board of Relief Society: Emmeline B. Wells, president; Clarissa S. Williams, first counselor; Julina L. Smith, second counselor; Olive D. Christensen, secretary; Amy B. Lyman, assistant secretary; Emma A. Empey, treasurer. Members of the Board: Sarah J. Cannon, Romania B. Penrose, Susan Grant, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Ida S. Dusenberry, Carrie S. Thomas, Alice M. Horne, Priscilla P. Jennings, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Susa Young Gates,

Edna May Davis, Sarah McLelland, Elizabeth C. Crismon, and Jennie A. Hyde. Lizzie T. Edward, musical director; Edna H. Coray, organist.

General Board of Deseret Sunday School Union: Joseph F. Smith, superintendent; David O. McKay, first assistant superintendent; Stephen L. Richards, second assistant superintendent; George D. Pyper, secretary; John F. Bennett, treasurer. Members of the Board: Joseph F. Smith, David O. McKay, Stephen L. Richards, Levi W. Richards, Francis M. Lyman, Heber J. Grant; Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Anthon H. Lund, George M. Cannon, James E. Talmage, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Henry H. Rolapp, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, Robert L. McGhie, Sylvester D. Bradford, Nathan T. Porter, Milton Bennion, Charles W. Penrose, Edwin S. Woolley, Jr., and Hyrum G. Smith.

General Board Young Men's Mutual Improvement Association: Joseph F. Smith, general superintendent; Heber J. Grant, assistant superintendent; Brigham H. Roberts, assistant superintendent; Moroni Snow, general secretary; Aids: Francis M. Lyman, J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, B. F. Grant, Hyrum M. Smith, Joseph F. Smith, Jr., Lewis T. Cannon, Benjmain Goddard, George Albert Smith,

Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Anthony W. Ivins, Oscar A. Kirkham, Anthon H. Lund, George F. Richards, Nephi Anderson, John H. Taylor, Charles W. Penrose, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Frank W. Penrose, Nicholas G. Morgan, and Claude Richards.

General Board Young Ladies' Mutual Improvement Association: Martha H. Tingey, president; Ruth May Fox, first counselor; Mae Taylor Nystrom, second counselor; Joan M. Campbell, secretary; Alice K. Smith, treasurer; Margaret Summerhays, musical director; Mattie Read Evans, organist; Elizabeth T. Sardoni, assistant organist. Aids: Maria Y. Dougall, Adella W. Eardley, Sarah Eddington, Agnes S. Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Julia M. Brixen, Augusta W. Grant, Estelle N. Caldwell, Emily C. Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Letitia Teasdale, Edith R. Lovesy, Laura Bennion, Rachel Grant Taylor, Clarissa A. Beesley, Sarah E. Richards and Lucy M. Smith.

Members of the General Board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe, second counselor; Frances K. Thomassen, secretary; Ida B. Smith, librarian; Isabelle S. Ross, physical director; Ann Nebeker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Advisors to the Board: Hyrum M. Smith and George F. Richards. Aids: Lillie T. Freeze, Josephine R. West,

Aurelia S. Rogers, L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Margaret C. Hull, Edna H. Thomas, Alice L. Howarth, Emma Romney, Rebecca N. Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner, and Myrtle B. Shurtliff.

General Board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; Edwin S. Sheets, secretary. Members of the Board: Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P. J. Jensen, and Willard Young.

General Board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthony W. Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Counsel to men and women holding responsible positions.—Indecent fashions in dress denounced.—Leaders should be examples of righteousness.—Missionaries who have died during last nine months.—Caution against being over-zealous.—Blessings invoked upon all good people.

I desire to thank the good brethren and sisters who have attended this conference, and if the time would permit, without interfering too much with your desire to return to your homes, I would like to make a simple suggestion or two to our Relief Societies, to our Young Women's Mutual Improvement Associations, Primary Associations, and our Sunday School, and Religion Class teachers, the presidents of stakes and their counselors, and the high counselors throughout Zion, and the bishops and counselors, and ward teachers throughout the Church, that they set their faces like flint against every spirit of apostasy. every kind of evil, intemperance, the violation of the Sabbath day; and hold in reverence that which is sacred in the eyes of the Lord, and should be held sacred by all Latter-day Saints; to hold sacred also all and every divine and human right; to do unto all men as we would that they should do unto us, and set an example, as members of the Church that will be worthy of emulation by all men and women in the world. I want to say to our Relief Societies, our Young Ladies' Mutual Improvement Associations and our Primary Associations that I desire and sincerely hope they will set their faces like flint against every immoral thing, including the prevailing habit of card-playing, of unbecoming fashions in dressing, of indecent exposure of the human form divine to the lecherous gaze of men; that they clothe themselves in decency, both in public and in private, and that they keep sacred those things which have been conferred upon them in holy places. I ask this, and I would suggest to our Relief Societies, Young Ladies' Improvement Associations, and Pri-

mary Associations, that when you find members of your boards indulging in things which are not right, call them to order, admonish them; be gentle and kind, of course, and forbearing and patient; but unless they will conform to the rules of these associations to give out a moral and wholesome influence to the young people of Israel, let them be dropped and others who will be more exemplary chosen and put in their places. I expect that my sisters will listen to this counsel, for it is not mine; it is the counsel of the spirit and letter of the word of God as we have it in the divine records; it is God's will, and those who are entrusted with these important duties in the Church should be vigilant in guarding the welfare, the happiness, and good name and character of the daughters of Zion. I want presidents of stakes and their counselors to so live their religion that they can say, consistently, to the people of their stakes, "Come and follow me." I desire that the bishops in all the wards will set an example before their people that they will feel proud to emulate; and that when a man having authority in the Church stands up to teach his people that the people will know, "He practises what he preaches; and, therefore, his example and precepts are in force." We would like this; and we hope that you will honor the Sabbath day and keep it holy, that you will reverence the authority of the Priesthood, and magnify it by good works; that you will observe the covenants you have entered into in sacred places, and keep them inviolate; that you will be Latter-day Saints in very deed; that you may be indeed the light of the world, that is not and cannot be hidden under a bushel, nor in

some dark corner, and the salt of the earth. We are coming out in full sight of the world. The eye of God, and the eye of man, is upon this people. We cannot hide ourselves from them. It behooves us to speak right, to think right, to do right, and to work righteousness in every capacity in which we are called to act, in private and in public, that it may be said of us, "They are worthy of their standing and name, as members of the Church of Jesus Christ of Latter-day Saints, the highest honor that can be given to man.

We regret exceedingly that our beloved brother, George F. Richards, is prostrate on a bed of sickness, and has not, therefore, been able to attend this conference. We invoke the faith and prayers of the Saints in his behalf, that he may speedily recover and resume his duties as an apostle of Jesus Christ.

I will try not to take any more of your time than I can not help. I would like to mention the names, here, of some of our missionaries who have fallen in the mission field within the last six months, or since January 1, 1912:

Elder Mons P. Larson, of Spring City, died in the New Zealand mission, April 26, 1912, of typhoid fever;

John Leonard Hill, of Mapleton, Utah, killed by a train, at Dickson, West Virginia, January 8, 1912;

Nephi Robert Olsen, of Lovell, Wyoming, died in the Swedish mission, February 13, 1912;

George O. Blake, of the twenty-second ward, this city, died at Ham-burg, Germany, April 18, 1912, of typhoid fever;

Joseph W. Maynes, of Waterloo ward, this city, died in the British

mission, June 16, 1912, of heart failure;

Thomas J. Cove, of Thatcher, Arizona, drowned in Buchanman, Georgia, Southern States Mission, July 4th, this year;

Royal P. Oldham, of Paradise, Utah, drowned, at Charleston, West Virginia, October 2d, this month.

I am sorry to say it, but if these two boys, recently drowned, had kept away from those rivers, where they had no special duty, or calling, they would not have been drowned as they were. I would like it to be understood by the presidents of missions, and by the elders, that are out in the world, that it is not a good thing, neither is it at all wise for our elders to go out on excursions, on dangerous lakes, or streams, or bodies of water, just for fun. They had better keep away. The Lord will protect them in the discharge of their duty; and if they are more careful of their health, there will not be so many of them become a prey to disease. We know of some of the incidents that were the cause of the death of some of our brethren who have passed away in the mission field. They lacked caution. They did not exercise the best wisdom and judgment. They went too far for their strength, and were not as careful of themselves as they ought to have been. I do not speak this to blame these brethren. I have not the least doubt but they have done according to the best wisdom they possessed; but there is such a thing as overdoing. A man may fast and pray till he kills himself; and there isn't any necessity for it; nor wisdom in it. I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and

prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectually as He will answer a prayer of a thousand words and fasting for a month. Now, remember it. I have in mind elders now on missions, anxious to excel their associates, each wants to get the most "red marks" of credit, and so he will exert himself beyond his strength; and it is unwise to do it. The Lord will accept that which is enough, with a good deal more pleasure and satisfaction than that which is too much and unnecessary. It is good to be earnest, good to be diligent, to persevere, and to be faithful all the time, but we may go to extremes in these things; when we do not need to. The Word of Wisdom dictates that when we become weary we should stop and rest. When we are threatened with exhaustion, through overexertion, wisdom would caution us to wait, to stop; not to take a stimulant to urge us on to greater extremes, go where we can retire and rest and recuperate according to the laws of nature. That is the best way to do.

Now, I do not blame my dear brethren who have met with death abroad; yet, I wish that they could and would escape it.

(Notice respecting German meeting read by the President, after which he spoke as follows:)

I sincerely hope and pray that my German brethren and sisters will maintain the spirit of the Gospel of Jesus Christ, in humility, and faith, that it will help them to keep in good standing before the Lord,

despite the efforts of some of their brethren to mislead them from the truth.

I thank God for our conference, for the good words that have been spoken, and for the honor that has been shown the cause of truth and the presiding authorities of the Church, on the part of the people who have attended; the good spirit that has pervaded our meetings, the joy that we have felt in looking upon your faces, and the pleasure that I trust you have also felt in being present during the conference. God bless this people and all the good of the earth, and overrule all the acts of men to praise Him and to ultimately bring to pass glorious results and His righteous will, is my prayer, in the name of Jesus. Amen.

An anthem, "The nations bow to Satan's thrall," words by John Nicholson and music by Joseph J. Daynes, was sung by Mrs. Della Daynes Hills and the choir.

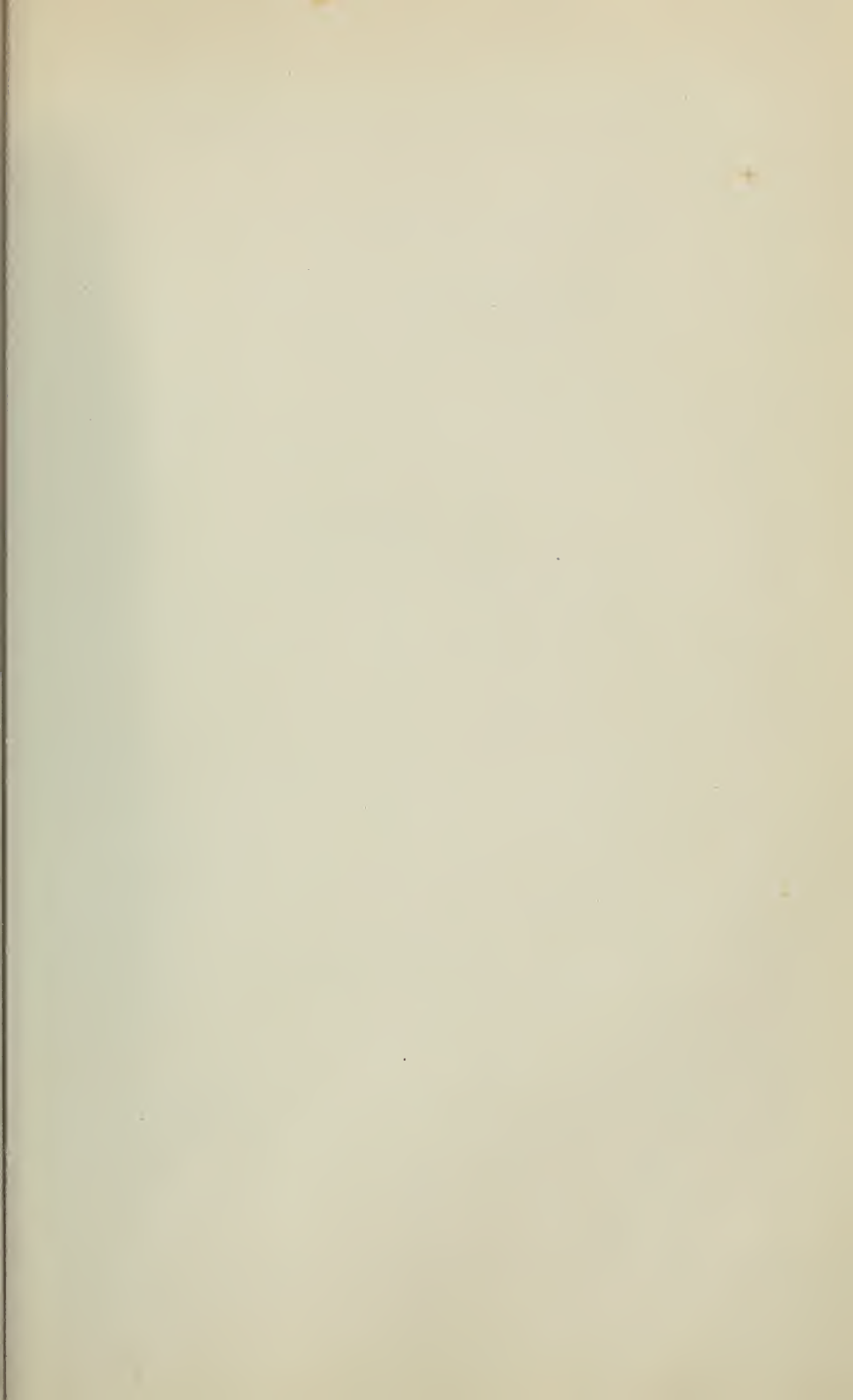
Benediction was pronounced by Presiding Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER,
Clerk of Conference.





Eighty-third Annual Conference

— OF THE —
Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle, Assembly Hall and Barratt Hall
Salt Lake City, Utah, April 4, 5, 6, 1913
with a full report of the discourses

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Eighty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Friday, April 4, 1913, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph F. Smith, Jr., and James E. Talmage, (Anthony W. Ivins was in attendance at later sessions); of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart, (Levi Edgar Young was in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quo-

rums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing the hymn:

Come, come, ye saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will swell—
All is well! all is well!

The opening prayer was offered
by Elder Edward J. Wood.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Presence, and vigor, of so many faithful Church workers a cause for thankfulness.—Responsibilities and duties of Church officers and members defined and enumerated.—Church rule is that transgressors be tried by local authorities.—Brotherly kindness to be manifest in dealing with wrong-doers.—Church organization perfect, because divinely

established. — Auxiliary organizations subject to the Priesthood. — Discountenance watching for evil, encourage the good.

It is with a degree of weakness, of timidity and a sense of dependence upon the Lord that I stand before you this morning at the opening of the Eighty-third anniversary of the April Conference of the Church. I feel entirely dependent, and without forethought, upon the promptings of the Spirit of the Lord for what I may be led to say to you. I cannot pass without expressing my gratitude to the Lord for the preservation of our lives and for the many temporal as well as spiritual blessings that we all enjoy this morning on assembling here, in this tabernacle, on this very interesting and important occasion. I feel very grateful, myself, for the blessings that I enjoy personally, for the measure of health and strength I possess, and for the spiritual life that I feel in the work in which we are engaged. I feel grateful, too, that our beloved brother Anthon H. Lund, who has been unwell for a season, is so far recovered as to be able to attend with us here this morning enjoying an increased measure of health. It is also a source of great pleasure and gratitude to me that we have with us, in the vigor of youth, our beloved brother Charles W. Penrose, now past his eighty-first year, and yet looking very much younger than many of us younger men, that is, younger in years, not younger mentally nor physically, but merely in years. It is also a source of congratulation and of thankfulness that we have with us the brethren of the twelve, with the exception of Elder Smoot, (who is engaged in a good cause and is doing much in the way

of the moral uplift of mankind as well as in the service of the people of his state, for his influence, his personal habits, his manner of life, his spirit are sermons for good among all his associates, and his example is always praiseworthy; and Rudger Clawson, who is presiding over the European Mission, and is in the discharge of his duty as faithfully as it is possible for any man to be, and is doing a good work in his mission field. The brethren of the Seventies are with us, all of them I believe, in possession of vigor and health and the spirit of their calling, and mission; and we have also with us the Presiding Bishopric, enjoying the same blessings, together with the Presiding Patriarch a youth who is developing commendably in the performance of his duties, and bids fair of being a light that shall shine in his pathway, to those who are seeking after the truth. Then it is a source of gratitude to me that I can look upon so many of the presidents of the stakes of Zion as are assembled here this morning at this opening session of our Conference. We have now, organized, sixty-four stakes of Zion, and a very large proportion of the presidencies of those stakes are present with us this morning, many of whom are becoming, like some of the rest of us, aged in the service in which they have been engaged for many years, and it is gratifying to me to have the privilege of meeting with them and of offering a greeting of welcome into this house of the Lord this morning; and I sincerely invoke the blessings of our heavenly Father upon these men, upon whom rests so great responsibility in exercising the rights of presidency over the stakes over which they preside. Then I look

out over this great congregation and see a large number of the bishops of the Church, assembled here to represent the people of their wards, many of whom, of course, have not the privilege of attending this conference on account of the distance from their homes. I congratulate you presidents of stakes and your counselors, members of the high councils of the various stakes of Zion, on your presence here, and I trust that in your participations in the conference you may be filled with joy and satisfaction, and that it may be a time of refreshing to you as well as to all the saints. In connection with these also we have with us the various organizations in the priesthood from the high priests down to the elders in the Church representing the high priests and the seventies and the elders and the patriarchs, many of whom I suppose are here today to add to the number of those who have come to attend the conference and to take part in the duties thereof, together with the bishoprics and the lesser priesthood, many of whom are here. The strength of Israel I apprehend is here today, representing the whole Church of Jesus Christ of Latter-day Saints, not only in the organized stakes of Zion, but in many of the missions in the world.

I need not say to my brethren engaged in the ministry that it is expected of them that one and all will attend to the labors and be true to the responsibilities that rest upon them in the discharge of their duties as officers in the Church. We expect that the presidencies of the stakes of Zion will be exemplars to the people. We expect them of a truth to be fathers unto those over whom they preside, men of wisdom, of sound judgment, impar-

tial and just, men who will indeed qualify themselves, or who are indeed qualified by their natural endowments and by the inspiration from God which it is their privilege to enjoy, to preside in righteousness and to sit in righteous judgment over all matters brought to their attention or that may legitimately belong to their office and calling. We anticipate the same fidelity, the same faithfulness, the same intelligent administration of their duties from the bishops and their counselors, and indeed upon these rests perhaps the greatest possible responsibility, for the reason that they are expected by their presidencies to attend to the various interests and needs of their people. It is expected of a bishop to know all the people that reside in his ward, not only those that are faithful members of the Church, diligent in the performance of their duties and prominent by their good acts, but to know those who are cold and indifferent, those who are lukewarm, those who are inclined to err and to make mistakes, and not only these, but it is expected that the bishops through their aides in their wards, will become acquainted, not only with their members, male and female, but that they will know also the stranger that is within their gates and be prepared to minister solace, comfort, good counsel, wisdom and every other aid possible to be rendered to those that are in need, whether they are of the household of faith or are strangers to the truth. So that there is a great deal expected of the bishops and their counselors and the elders and lesser priesthood in their wards whom they call to their aid in administering to the people both spiritually and temporally, and I want to remark in this

connection that it is the duty of these bishops and of the presidencies of the stakes of Zion, together with their high councils, to administer justice and right judgment to every member of their wards and of their stakes. Included in this are the high priests and the seventies and the elders and the apostles and the patriarchs and the presidency of the Church of Jesus Christ of Latter-day Saints. No man who is a member of the Church of Jesus Christ of Latter-day Saints or who has a standing in the Church as a member, is exempt from his responsibilities as a member and his allegiance to the bishop of the ward in which he dwells. I am as much bound to acknowledge my bishop as a member of the ward in which I dwell, as the humblest and latest member of the Church. No man who claims to be a member of the Church in good standing, can ride above or become independent of the authority that the Lord Almighty has established in His Church. This watch-care of the people, of their right living, of their fidelity to their covenants and to the gospel of Jesus Christ, belongs to the presidents of stakes and their counselors and the high councils, or members of the high council, to the bishop and his counselors and the teachers of his ward. Then we have the organizations of the holy priesthood. We have the council of the first presidency consisting of three presiding high priests who are called of God and appointed to preside over the Church and over the priesthood of God, and I want to say here that it does not follow and never has followed that the members of the first presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights

as presidents of the Church all the keys and all the authority that pertains to the Melchisedek priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood and all the offices in the priesthood from first to last and from least to greatest; and I would to the Lord that some of our would-be wise men would learn this truth and establish the same in their minds that they might not everlastingly be at sea in regard to it and always asking questions of the most nonsensical kind with reference to the rights of the priesthood. All you have to do is to read the revelations through the Prophet Joseph Smith, giving to the Church the authorities of the priesthood that God has restored in the latter day. It is as perfect, as plain as the A. B. C's of our language and only needs to be read with the spirit of understanding to be perfectly comprehended.

The duty of the twelve apostles of the Church is to preach the gospel to the world, to send it to the inhabitants of the earth and to bear testimony of Jesus Christ, the Son of God, as living witnesses of His divine mission. That is their special calling and they are always under the direction of the presidency of the Church of Jesus Christ of Latter-day Saints when that presidency is intact, and there is never at the same time two equal heads in the Church—never. The Lord never ordained any such thing, nor designed it. There is always a head in the Church, and if the presidency of the Church are removed by death or other cause, then the next head of the Church is the twelve apostles until a presidency is again organized of three presiding high priests who have the right to hold the office

of first presidency over the Church; and, according to the doctrine laid down by President Wilford Woodruff, who saw the necessity for it, and that of President Lorenzo Snow, if the president should die: his counselors are then released from that presidency, and it is the duty of the twelve apostles to proceed at once, in the manner that has been pointed out, to see that the First presidency is reorganized, so that there may be no deficiency in the working and order of the priesthood in the Church. Now again, the bishoprics, and the presidents of stakes, have exclusive jurisdiction over the membership or the standing of men and women in their wards and in their stakes. I want to state that pretty plain—that is to say, it is not my duty, it is not the duty of the seven presidents of seventies, nor of the council of the twelve apostles, to go into a stake of Zion and try for membership or for standing in the Church, any member of a stake or ward. We have no business to do it; it belongs to the local authorities and they have ample authority to deal with the membership in their wards and in their stakes. The bishops may try an elder for misconduct, for un-Christianlike conduct, for apostasy, or for wickedness of any kind that would disqualify him for membership in the Church, and they may pass upon him their judgment that he is unworthy of fellowship in the Church, and they may withdraw from him their fellowship. Then they may refer his case to the Presidency and High Council, and it will be the duty of the Presidency and High Council of the stake to deal with him, even to the extent of excommunication from the Church; and there is no remedy for this,

only the right of appeal to the Presidency of the Church. If there may be perchance any injustice, and partiality, lack of information or understanding on the part of the bishopric, which may not be corrected and therefore might be perpetuated by the decision of the High Council, and the party aggrieved does not feel that he has had justice dealt out to him, he then has a right, under the laws of the Church, to appeal to the Presidency of the Church, but not otherwise. We want it distinctly understood that we cannot hear the complaints of members of the Church against their bishops, nor against their presidents, nor against their fellow members in the Church. If we were to yield to a thing of this kind we would usurp and do away with the authority of the Bishops and with the Presidencies of the stakes, and we would have the responsibility of trying any or all the members of the Church, who might have troubles to adjust, and that would be a practical impossibility; we could not do it; and then, it would not be right to do it, because God has designed it the other way. The Lord has given us a more perfect organization than that. Therefore, we want the cranks and the crazy folks, the insane, if there are any, who wish to step over their Bishops and their Presidents to the Presidency of the Church, or to the Twelve, to distinctly understand that if they do so, we will refer their case to their local authorities to be dealt with on the ground, where the evidence can be had pro and con and where justice can be meted out to them. We have enough to do, goodness knows, without listening to the complaints and cries, mournings and bickerings of indi-

viduals everywhere, however few, comparatively. The limits of the Church are now spread out and extended to the islands of the sea and to distant continents and countries, for the gospel is being preached to the nations of the world, and we cannot hear all the complaints of individuals. The Lord has organized these councils in the Church, such as the bishops' councils and the high councils, with the presidencies in the Church, to take care of the people to see that no injustice is done by one to another in the Church, to see that no unrighteousness exists that can be averted or that can be corrected and to see that justice and judgment and righteousness shall reign in the organizations of the Church and no wickedness or vileness be permitted to linger and corrode the body of the Church by neglect of being dealt with in the proper way. Not that we should injure, or hurt, or oppress—the furthestest thought in the world from my heart is oppression. No man should be oppressed. No authority of the Priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them in anger. We should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts, and when we try our brethren for membership or fellowship in the Church we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind, to bring them into harmony with the laws of God and with principles of righteousness and of justice and truth, that they may

be saved in the kingdom of our God and become, eventually, through obedience to the ordinances of the gospel, heirs of God and joint heirs with Jesus Christ. That is our mission. Now then we have our high-priests' quorums or councils, and we have our Seventies' Councils and our elders, and then we have the councils of the priests, teachers and deacons in the Lesser Priesthood. These councils each and all in their organized capacity have jurisdiction over the fellowship of the members of these councils—if the member is an elder, or if a man has a standing in the Seventies' quorum, or is a member of the High Council, or the High Priests' quorum, and he is misbehaving himself, shows a lack of faith, a lack of reverence for the position he holds in his Council, or quorum, his fellowship in that quorum to which he belongs, or his standing should be looked after or enquired into, for he is amenable to his quorum for his good standing and fellowship in it. So that we have the check that the Lord has placed upon members of the Church, and when I say members of the Church I mean me, I mean the apostles, I mean the high priests, and the seventies, and elders. I mean everybody that is a member of the Church; and I say that when these members of the Church are in error or doing wrong we have the check on them in the first place in the wards, bishops look after them, then their quorums to which they belong have jurisdiction and they are required to look after them too, and then after the quorums look after them the Presidencies of the stakes look after them and see that they are helped, that they are strengthened, that they are admonished, that they are warned and that

they are applauded when they do their duties and keep the commandments of the Lord. So the Lord has placed a great many checks upon the members of the Church with a view to teaching them right principles, to help them to do right, to live right and to be pure, and clean from the sins of the world, that the body of the Church may be perfected, that it may be free from disease, from all contagious evils, just as the body of the man Christ Jesus is free from all taint, evil, and sin. So God has placed these safeguards in the Church from the deacons to the apostles, and to the Presidency of the Church, with a view of persuading men and women to keep themselves pure and unspotted from the world and to help them to be faithful to their covenants entered into with one another and with their God.

What a wonderful organization it is! Whoever has thought of it except he whom the Lord revealed it to? When did it ever exist in its perfection before as it exists today? And to whom are we indebted for the intelligence, wisdom and knowledge that has perfected this organization and established it for the government and the upbuilding of Zion and for purification of mankind—to whom are we indebted? To the Lord, God Almighty, to the Son of God who spoke to Joseph, the prophet, by his own voice and by the voice of messengers sent to him, by whom Joseph was instructed and enlightened and empowered to effect an organization such as the world never knew before, unless it was in the days of Enoch. Even the principles that were taught to Enoch have been revealed through the Prophet Joseph Smith; but the people are not prepared for them

and so they are postponed, delayed, or shelved for the time being, and we are trying to work ourselves up to the standard before God, or to the point in which we will be worthy to engage in the order of Enoch, in which we may become more perfect than we can possibly be under the present system that we are governed by.

Now, much more might be said. I have in mind our auxiliary organizations, what are they? Helps to the standard organizations of the Church. They are not independent. I want to say to the Young Men's and Young Ladies' Mutual Improvement Associations, and to the Relief Society, and to the Primaries, and to the Sunday Schools, and Religion Classes, and all the rest of the organizations in the Church, that not one of them is independent of the Priesthood of the Son of God, not one of them can exist a moment in the acceptance of the Lord when they withdraw from the voice and from the counsel of those who hold the Priesthood and preside over them. They are subject to the powers and authority of the Church, and they are not independent of them; nor can they exercise any rights in their organizations independently of the Priesthood and of the Church; and I want you to take it home to you now—every one of you. You may hear something stronger than that from me if you don't. I have had a good deal of patience about some things, but there is a point at which patience ceases to be a virtue, and then it will become necessary to act, or advise at least.

Now let every man do his duty; let every president of a stake, and every counselor to him, and every bishop and his counselors and every

member of the high council; let every presidency of the high priests and seventies, and elders and all the general authorities of the Church do their duty, be faithful, humble and diligent in the performance of the labor that is required of them, be watchmen indeed upon the towers of Zion, watching for virtues, watching for uprightness, watching for justice, watching for truth. Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading and prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good in them; look for the good; build up the good; sustain the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. It is better to bury the evil and magnify the good, and prompt all men to forsake evil and learn to do good; and let our mission be to save mankind and to teach in and guide to the paths of righteousness, and not to sit as judges and pass judgment upon evil doers, but rather be saviors of men.

I did not expect to talk long to you this morning, when I got up. I only expected to say a few words and sit down; but I feel it in my heart; my soul is in it, and I know the truth, and I want to live it. If there are any of my friends who can show me where I fail, oh come to me like a brother, not fault-finding, but come to me as a savior upon Mount Zion and show me my error

and give me a chance by the aid of your counsel and advice to me to overcome the evil you see in me, whether you see it literally or whether you simply imagine it. Let me learn to do right by your help. Don't crush me down. Don't discard me. Don't throw me over into the scrap pile because you think I am not as perfect as I ought to be. Rather be patient with my imperfections, and try to help me to overcome them and to live nearer unto the Lord than ever before. That is the part of a savior upon Mount Zion. I am talking to the priesthood and to the Latter-day Saints, and to those that preside in the Church, and to those that exercise authority in the midst of the people. Go and do the will of the Father, that you may know the truth and that the truth may make you free, and also that you may walk in the light as Christ is in the light, that you may have fellowship with each other and that you may also have fellowship with God and Christ, and that the blood of the Son of God may cleanse you from all sin. This is my prayer in the name of Jesus. Amen.

"Consider, and hear me," a baritone solo, was rendered by Elder Charles Kent.

PRESIDENT ANTHON H. LUND.

Details of Church organization and government, given in the beginning, still unchanged.—Officers established and appointments made as need, for them developed.—Magnitude of latter-day work foreseen and provided, for at inception. —Importance of keeping historical records.—need for implanting in the children, faith in the Gospel.

I have been much pleased and edified this morning in listening to

the President's remarks to us, and I feel happy to have the privilege of meeting with the Latter-day Saints in their general conference. For some time I have not been well enough to attend to my duties in the office of the First Presidency, but I feel thankful that I am so far recovered as to be able to go on and attend to my duties.

When the President was explaining to us where the authority lies in dealing with matters in the Church, I thought how perfect is the organization of the Church of Jesus Christ of Latter-day Saints, and how perfect it came to us in the very beginning. On Sunday, next, it will be eighty-three years since a few met in the house of Mr. Whitmer in Fayette, New York, and organized the Church. The Lord had commanded them to do this, and the Church was organized in such a way that it has not been necessary to change the organization since then. When we read the revelation on government, which was given about that time, we feel that it is just as suitable today as it was then, and that the authority given to the different quorums, and the duties imposed upon the various members of the priesthood are the same today and they will ever remain the same. We will not at any time feel to discard the Church government given in the twentieth section of the Book of Doctrine and Covenants. As they were then instructed in regard to their duties so the members of the different quorums are instructed today. The deacons, the teachers and the priests have the same duties laid on them and the same power and authority rests upon the elders, the seventies, the high priests now as then. Though the higher quorums were

not yet organized, the Lord had revealed before the organization of the Church that there should be Apostles in the Church, and had even appointed those who should call them, so that if they were not introduced at the very start the revelations were given as to how the Church should be organized. Joseph had informed the little flock that gathered there of what the Lord had commanded, and it was proposed to them that Joseph Smith be the first elder of the Church, and Oliver Cowdery the second. Then Joseph ordained Oliver and Oliver ordained Joseph to the office of an elder. This was not bestowing the Melchisedek Priesthood on either of them. They held that before. It had been conferred upon them by Peter, James and John. It was not given to them by the authority of those present. The Lord had revealed to them, through His servant, and had conferred upon them the Melchisedek Priesthood, but there was no Church organized as yet, and hence there were no officers needed in the Church, but when the Church was organized on April the 6th, 1830, then it was necessary that men should fill official positions in the Church, and do this by the consent of those over whom they were to exercise authority. As yet, the office of a high priest had not been given, but elders had been voted for, and had been ordained, and they took charge of the meeting. What a glorious time they had together that day! They partook of the sacrament for the first time in this dispensation; the emblems of the body and blood of the Savior were administered, and those few who were together rejoiced in having this privilege, and in hearing the testimonies that were borne

and the prophecies that were made. Several who were present went away believing, and were afterwards baptized. On that day when the Church was organized, a revelation was given in which the Lord told Joseph further about the responsible positions he was to fill and the glorious destiny of the church. He says:

SECTION 21.

1. Behold there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

2. Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

3. Which church was organized and established in the year of our Lord eighteen hundred and thirty in the fourth month, and on the sixth day of the month, which is called April.

4. Wherefore, meaning the Church, thou shall give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall receive, as if from mine own mouth, in all patience and faith;

6. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you and cause the heavens to shake for your good, and His name's glory.

7. For thus saith the Lord God. Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8. Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works."

There are a few more verses belonging to the revelation which I will not take the time to read. This

comforting revelation was given on the 6th of April 1830. The Lord was referring to the Prophet. We can understand Joseph's feelings. He knew that a great and marvelous work was going to be ushered in. He felt how weak he was—a young man, little more than twenty-four years old—to have placed upon him the responsibility of introducing this last dispensation and establishing again the Church of Christ upon the earth. No doubt he felt much anxiety, for the Lord said that he had seen his weeping for Zion, but promised that he should be comforted. Joseph did see the work begun, the Church organized, the members sustaining him as their leader, and the offices being filled in the Church. He knew it was the Lord's work, and he rejoiced to see its beginning. The Lord had opened unto him in visions the future of His kingdom, and hence in his talk about the Lord's purposes and the destiny of the Church he spoke the convictions of his soul in which there was not a shade of doubt. It must have seemed wonderful to the people to hear about Zion going to be established, about the gathering, about this being the little stone that should roll down from the mountain and fill the whole earth but with the eye of prophecy he saw it; he knew it would be fulfilled. The Lord in comforting the Saints told them that if they would listen to his counsel, the gates of hell should not have power over them, and this promise is the same to you and to me in as much as we listen to the counsels of inspired men. As I understand that expression "the gates of hell," it means those things which lead to hell in fact are the entrances to it. How many things

there are that lead to those gates. How many things we have to be warned against and which we have to watch out for, because if we yield to them, they will lead us to the gates of hell! Let us each and every one examine ourselves and know well the path in which we are walking and avoid everything that we know is wrong and forbidden by the Lord, well knowing that if we yield to such we have not the promise that the gates of hell shall not have power over us; on the other hand if we perform our duty, live according to the testimony which God has given us, we need not fear, for He will lead us in the paths of righteousness that lead to eternal life.

At the beginning of this revelation we were told that there should be a recorder in the Church, that records should be kept among the people. This important work in the Church, of keeping records, was commanded; and if we read farther on we will find that John Whitmer was appointed to be Church Recorder, to write the events of the Church. I mention this to show you how important this part of our Church government is, to keep history, to keep a record of what takes place. I am pleased to say that our activity in this direction has produced good fruits. We have in the Historian's office a great mass of useful data. Many precious things are there, and I am pleased to tell you that before long we hope to erect a new historian's office—one that shall be fire-proof and where we can feel safe in regard to the things that have been treasured up for so many years.

I want to call attention here to a series of articles published in the "American" magazine, from the

pen of Brother B. H. Roberts, which gives the Church history, and I believe it would be a splendid thing for the Latter-day Saints to take that magazine, read it and post themselves on Church history. It would especially be a good thing if they had it from the beginning, but I suppose it will some time come out in a history by itself. Even if you have not taken it before, I would advise you to subscribe for it now as Church history can be taken up in any part of it, and still you will find it interesting and well worth reading. I honor those men who have been brave enough to publish these articles, and I am pleased to hear that they are read with interest in the world, but they ought to be read by the Saints at home.

I desire to say to the recorders in the different stakes and in the different wards that your calling is a very important one. In years to come what you write will be looked for and treasured up. We are trying to connect events of Church history in the early days, and when we find in a private day book or record something that connects missing links, why we feel like we have found a treasure. Now, if you children of our pioneers and of the early members of the Church have some of their records or day books, we would like that you would give us an opportunity to read them, and to copy from them such things as may help to corroborate data which we already have, or perhaps give us data that we are not in possession of. We do not ask you to give them to us, but to let us have the use of them till we can make copies of such parts that might be useful to us. Be sure that you keep a record of what takes place in the

wards, and in the stakes; the changes in priesthood, and such events that are closely connected with the Church in order that they be not forgotten; and where papers are printed in any of the towns in Zion, we would like you to send a copy of them to the Historian's Office. We will keep them on file. By our having them we may be able to see what is taking place out in the different stakes and wards, that may not reach our larger papers published here. We are seeking to make Church history as perfect as possible, so that when it is referred to reliance can be placed upon what is recorded.

There is another matter I would like to lay before the conference, and that is the necessity of teaching our young. We have splendid Sunday Schols and they are doing a good work. We have auxiliary organizations that take up the improvement of the young, and we have religion classes in which we want our children taught faith in the religion of their fathers. In some of the stakes they are doing a splendid work. In others it seems like our brethren who have charge think it an extra burden upon them and do not care to have these classes organized. Let me beg of you, plead with you, to have them established for the good of the children. Let them be taught as the Lord commands us to teach them to walk uprightly before Him. Let us try to give them all the chance in the world to be built up in the faith that is so dear to our hearts. You parents, how much have you not done for the gospel's sake, left everything dear to you and suffered the mockings and scorn of the world? You knew it was God's revealed truth to you, you received

it, and you bore these things without murmur and you have gathered with the Saints. Can it be possible that after you have done so much for your God-given faith that you are willing that your children shall be neglected and grow up without having the advantages that you can give them? As you know religion cannot be taught in the state schools we do not want to interfere with the children of our friends of other denominations, but we do want to do all we can for our children and give them an opportunity to learn how precious is the truth which the Lord has given unto us. Encourage the Religion Classes, encourage the children to attend them, encourage the teachers that are willing to go and teach your children, and let us see this auxiliary organization prosper as well as all the others.

Well, I don't think it would be wise for me to continue talking. I am so happy to be with you. I pray the Lord to bless the Latter-day Saints, to bless them with the testimony of the truth, and I bear my testimony to you that this is the work of the Lord, and that it will triumph in the earth. God bless you all. Amen.

A notice was read by President Smth concerning the correspondence school conducted by the Church, after which he remarked:

We would admonish and advise our young men who have not an opportunity to attend the missionary classes at our Church schools, on account of their distance from them and the cost, that if they will correspond with Brother Edwin S. Sheets at the Bishops' Building here, at No. 40 North Main Street, and get into communication with

him, they will have much benefit, I think, from it, and it will aid them in preparing themselves for missionary work abroad.

President Smith then read a statement concerning the concert to be given by Professor Stephens, Professor McClellan and the choir, and commented as follows:

I hope our good people will show their respect and loyalty to the choir—one of the best of our many most excellent choirs. We must not forget those who sing for us, like the Tabernacle Choir here, of course most of them are employed in their daily avocations and are unable to be present during week days, but they give much of their time for practice and they are always willing and are if possible present on the Sabbath to render their portion of service to the Lord, and we ought always to be loyal to our choirs. We have many of them, this one and the one at Odgen and at other places, they are worthy of all commendation and of all praise by the Latter-day Saints, and we hope you will not forget them.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Andrew Kimball.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Prayer was offered by Elder Joseph R. Shepherd.

The congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem
That the riches of worlds can produce:
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, my soul was rejoiced and instructed this morning by the remarks of President Joseph F. Smith and President Anthon H. Lund. They indicated to us our bearings, as it were, and called us back to first principles. I believe, my brethren and sisters, that it is well to return to first principles, and to learn our duty so that we may be more effective as preachers of the Word.

The Lord said unto His servants, in the Doctrine and Covenants, "And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth," the Lord said, "and none shall stay them." There has been no power that has been able to resist or even impede the onward march of truth. The Prophet Isaiah says, in the 55th chapter and 11th verse of his book, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is a remarkable fact that however humble the elder is, when

he speaks by the power of the Holy Ghost, his words go to the hearts of the children of men, and it is a mighty encouragement to the young elder to know that God is behind him, and that there is a power behind his words which the power of man cannot resist.

The Savior declared that before His coming there should be fearful sights in the earth, that there should be wars and rumors of wars, that there should be earthquakes and commotion, and that men's hearts should fail them for fear, and in this day the Lord has said, "For after your testimony cometh the testimony of earthquakes. * * * And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and all things shall be in commotion," and surely men's hearts shall fail them. We are living, my brethren and sisters, in this day when these prophecies are being fulfilled. The voice of the tempest, the voice of the earthquake, the voice of the thunderings and the lightnings is following the testimony of the elders of Israel. We do not sit in judgment upon our fellow citizens. We do not boast of great judgments, for the Lord has commanded us not to do that, but we do know that the Lord declared that these things should precede His glorious second coming. We do know that He has said that it is our duty to warn the people, to preach the Gospel, to cry repentance unto this generation, and to say with the prophets of old, "Repent, for the kingdom of heaven is at hand."

It is well to remember, my brethren and sisters, that it is by the preaching of the Gospel that men are saved, and that men are warned.

We believe that the souls of men are precious in the sight of God. I believe that the words of the President of the Church this morning, when he exhorted the Priesthood of God to assume the full responsibility of their office, are timely, they are inspired, they apply to us. Think of the sad case of Absalom. He sat at the gate of the city, and when people went up to judgment to the king this false counselor said, "If I were the king I would do this, or I would do the other." He knew in his heart that he could not have done those things in righteousness, and I wonder sometimes of we, instead of bearing responsibility as we should do, do not encourage people to ask foolish questions by referring them to somebody, just to relieve ourselves of the burden of bearing that responsibility which God expects us to bear humbly and honestly in His sight. When the tragic end came, when Absalom's disobedience ended in rebellion and he was slain, King David sat at the gate, waiting for the news from the battle field, and from afar, as the runner came, King David said, "Is the young man Absalom safe?" His thoughts were not with the result of the battle upon which the future of his kingdom rested, but his thoughts were with the young man, and when the melancholy news was broken to him that Absalom had perished, David's great heart almost broke, and he said, "O my son Absalom, my son, my son Absalom, would God I had died for thee." What did David's kingdom weigh in the balance of the loss of his son? His son was dearer to him than all the kingdoms of the world, and so are our children dearer to us than all the wealth of the world. Their souls are precious, and let us, my

brethren and sisters, stand up like men and women in Israel and assume the responsibilities of our callings, let us

"Dare to be a Daniel,
And dare to stand alone.
Let us dare to have a purpose firm,
And let us dare to make it known,"

and when people want counsel, if we are able to give it, let us give it in the spirit of humility and of righteousness.

The scenes now in Ohio and in the south are harrowing in the extreme. In Tennessee a terrible tornado or cyclone went over part of that state and eighty lives were lost as a result of the destructiveness of the storm. In Ohio, in Louisville, in Memphis, the floods are spreading and many lives are being lost and millions of property are being destroyed. I say unto you, my brethren and sisters, in the face of these warnings, in the face of these terrible things, how can we sit in idleness? A man that fears God is afraid to be idle. The man that loves God will seek to save his fellow creatures. Now, when the world oppose us, in what manner shall we retaliate? Not in the kind of opposition they level against us, but when they oppose us we will preach the gospel of love, for our souls go out to the children of men. We will preach the Gospel of the Lord Jesus unto them. We will preach faith, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Ah, it is well to remember that when Nicodemus came to the Lord Jesus Christ and asked Him what he should do to be saved, it was not man that said, "Except a man be born of the water and of the Spirit,

he cannot enter the kingdom of God." It was the Lord Jesus Christ, the Redeemer, the Savior of the world, the Author of eternal salvation unto all those that obey Him. This was the being who gave that command; this is the Being that gives His commandments to His disciples in this the dispensation of the fulness of times, and when men elect to disobey that command they incur a responsibility for which they will have to answer unto the Lord our God. We are promised the gift of the Holy Ghost. Do you know what that means? I think you do. God be praised, this Spirit has given me a testimony of the Gospel. It has revealed to me and to you that, as the Prophet Joseph said, in order to gain an eternal exaltation in the kingdom of God we must obey the fulness of the Gospel; not one principle, not two principles, but the fulness of the everlasting Gospel; for Jesus said: "Man shall not live by bread alone, but by every word that proceedeth forth from the mouth of God." The gift of the Holy Ghost teaches me that not only is baptism and repentance and faith essential to salvation—and true—but it teaches me that the pre-existence of spirits, the resurrection from the dead, the doctrines of eternal judgment and the other glorious principles, including the doctrine of eternal progression, are true. They are of God and essential to the upbuilding and exaltation of the saints of God. Now this is our duty. I know the Latter-day Saints will prove true. I believe, my brethren and sisters, that our mission and our destiny is as high or higher perhaps than that of any other people that has ever existed on the face of the earth.

In the south of Georgia a short time ago at a Presbyterian convention one minister declared that the church that controls America will be the dominating factor in the evangelization of the world. Well, if he means by that that America will be controlled by the church having the fulness of the Gospel, I then will agree with him that that church will be the dominating factor in the evangelization of the earth. It is good to behold that men in other churches are beginning to realize that America has a destiny and that from this land was to go the fulness of the Gospel, and that from this land was to be fought the battle which would end in a complete victory for Jesus Christ, the eternal Son of God. The Church of Jesus Christ of Latter-day Saints today, as it ever has done, is teaching the fulness of the Gospel. In Chattanooga a few weeks ago the great Baptist church of the south met in convention, and before they adjourned they passed a resolution that the doctrine of tithing was of God, that it was a proper means of raising revenue, instead of the manner of collecting that now obtains, and each and every delegate pledged himself when he returned home to pay an honest tithing. That great church in the south, instead of depending upon its paid ministers to preach the gospel, is enlisting the aid of its laymen—the masons, the brick-layers, the carpenters, the miners, the clerks, the lawyers, the doctors—all these laymen are being pressed into the ministry, and yet a few years ago they laughed at the ministry of the “Mormon” Church, and declared that its ministry was an uneducated one and therefore would not be of much force in the promulgation of the Gospel. Thus

is the world beginning to see that the doctrines of the “Mormon” Church are true. It bears testimony to this mighty fact, that Joseph Smith preached the Gospel, gave utterance to the thoughts that the souls of men were longing to speak. So if this then is to be the rule as to which church controls America, not by force, but along principles of righteousness, it follows then that this Church, preaching the fulness of the Gospel, is to be the dominating factor in the evangelization of the world, and I am proud to be a member of that Church to which that high and holy calling has been committed. Brethren and sisters, let us stand erect in our faith, let us be firm and constant and steadfast, let us determine to do our duty, and then with that spirit, with the help of the Lord, we will struggle on through danger, through storm and through sunshine, until danger’s troubled night is o’er. We will preach the Gospel until the nations have been warned. We will preach the Gospel of Jesus Christ until He comes in glory and in power to reign on the earth as King of kings and Lord of lords. Even so, blessed Lord Jesus, come quickly. Amen.

ELDER MELVIN J. BALLARD.

(President Northwestern States Mission.)

Perhaps the most important event that is before the Latter-day Saints and the world is the coming of the Son of God to live among men in the flesh. The signs He said should precede His coming are appearing upon the right hand and the left. Those who have eyes to see, and hearts to understand, can easily dis-

cern the preparation that is going on in the world, and we can also discern that the Lord is working in the midst of the Latter-day Saints for the fulfillment of that glorious event. I desire to call attention of my brethren and sisters to that particular phase of the work which is devolving upon us. The Lord is working among the nations according to His good pleasure, but He has given special commission and labor to the Latter-day Saints to prepare a people, a place and a condition for His coming. I am asking myself am I preparing, and I ask, are the Latter-day Saints with whom I am associated preparing themselves to meet the emergency, or shall we disappoint the Lord and ourselves when He comes?

It is a most pretentious claim the Latter-day Saints make. They say they are fulfilling the vision of the prophet who foresaw the stone cut out of the mountain without hands rolling forth and filling the whole earth. The Latter-day Saints claim that they are now fulfilling that prediction of the past, that while this is but the work in embryo, yet it is rolling forth to the accomplishment of that mighty purpose. It is growing at a pace, perhaps, that we should be entirely satisfied with, since this work is increasing in numbers, in influence and power in the world. I believe that last year showed the largest increase in history of the church. I do not know how it has been in other sections, but in our district we had the largest number of baptisms in any year in the history of that mission, although we had fewer elders than heretofore. Generally I believe that the Church is increasing in number of baptisms from year to year, and that is a gratifying thing.

We have obtained such growth that, grouping all large churches, such as the Methodist, Presbyterian and so forth, we are rated as the eighth in number of members, in the United States. That is some distinction, and yet, when I look at it from another point of view, I wonder why this Church does not grow faster than it does when I know within my soul that it is the true Church of Jesus Christ, that it stands the test of reason, of argument, of scripture, or any other kind of test that can be applied to it.

I marvel why, just as our fathers and grandfathers did when they were converted, why the world does not receive it gladly, and why hundreds of thousands do not join with us, instead of thousands only. I have wondered why the Lord does not cause it to grow faster, but in my contemplation of this question I have found a good deal of comfort from my observation of the facts of history and science. I discover that the physical organism which is calculated to live through a lengthy period of days, or years, seldom comes to maturity quickly; it grows slowly; and that form of life, whether it be vegetable or animal, which is calculated to last but a short period, as a rule, comes to its majority quickly, and soon passes away. The oak does not reach its height in the first year while the sunflower, for example, may lift its head above the oak in the first season, but, when the test of winter frosts is applied to it, it falls, while the oak twig remains, and each succeeding season becomes stronger and greater, and remains through ages to become the monarch of the forest. Those governments that have been destined to endure through long periods of time were, as a rule, very

slow in their growth: Those that grew rapidly ordinarily passed away quickly. And so, I believe that God's hand is manifest in preventing a too rapid growth of His Church. That may seem a strange way to look at it, and yet I believe it is evident that the Lord is staying the too rapid growth of this work.

There have been many difficulties in the way of men and women receiving the gospel; one being the gathering to Zion. If the members of the Church had remained in England, Scotland, Ireland and other places where they received the message of the gospel in early days, and would have built churches there, it is probable that there would have been hundreds join the church that never did come into it, because of the prestige that a local strong membership would have exerted. The fact that men had to gather from their native land to America, and go through the hardships of a long pilgrimage, an ocean voyage in the olden style sailing vessel, and then a long journey across the plains, was such a discouragement that it is likely there would have been thousands more join this Church if that sacrifice had not been required of them. It is doubtless true that if the Latter-day Saints could have remained in Missouri or Illinois, without molestation, there would have been a great many more belonging to the Church than there are today. Many of those who undertook the ocean voyage, stood that hardship but could go no further. Others faltered in the wilderness, "put their hands to the plow then turned back," and remained in various sections of the United States, they and their descendants, hundreds who could not muster courage enough to go all the way.

These were difficulties in the way of the growth of this work.

It is doubtless true also, that if it had not been, and if today it were not required of those who receive the gospel, that they should observe the Word of Wisdom, and abstain from the use of tea and coffee, tobacco and liquor, hundreds who are not now united with us would have been. I know some who are outside of the Church because they cannot make the sacrifice to give up the coffee, tea, or tobacco that they have been used to for years. Indeed, if this test were applied, this one simple thing in the requirements the Lord has made, were required of any other religious denomination outside of the Latter-day Saints, if men had to accede to that one law among us known as the Word of Wisdom, it is doubtful whether they would maintain one-half of their membership. It is probable there are thousands who would have joined the Church had it not been for the requirement of the Lord in the law of tithing, they are standing aloof because they have not courage enough to join us since the Lord has asked us to donate a tenth of our income for the interests of this Church. It is true that there would be many come in if it were not for the fact that they are afraid they would have to go upon a mission.

I could enumerate other things connected with the growth of membership in this Church which seem to be a hinderance, and yet when I look at this whole question from another point of view—and I would like to see it from the Lord's point of view, for He is able to remove all these difficulties if necessary.—when I look at it from what I think is His point of view, I confess that the Lord has done it just right, and

I would not want to change or alter it at all. Of what value and worth, after all, would a large membership of the Church be, if the men and women would or could not meet its requirements? The Lord is building the most splendid institution the world has ever seen, in this work of the Church preparatory for the coming of the Son of God. The kingdom that is to be built up and established from this work is to be the grandest thing the world has ever seen, and the Lord cannot make it out of material that is not full weight, full measure, full capacity; and so these tests are applied to eliminate that material which is unworthy to be used in the building of this structure. The man or woman who cannot leave father and mother, house and land, for Christ's sake and the gospel, is not worthy of His favor; and so the gathering from the nations of the earth is a test and those who stand the test, they and their children, can be used in the accomplishment of this work. Those were rejected who faltered by the wayside, who could not endure the tests of Missouri and Illinois, tests essential in God's program for the building of the Church in this country. I believe that the troubles, sorrows, and difficulties experienced by the Saints in Missouri and Illinois were necessary, and that the men and the women who came to this country would perhaps, not have remained true if they hadn't passed through those troublesome days. There were even greater troubles after they left that land, and the Lord was only preparing them for these. That was only as a schoolmaster to prepare them for greater sacrifices that they were destined to make.

The Lord intends to make this

people not only a people intellectual, but a people the physical superiors of any men who have lived upon the earth: In making the sacrifices that our parents did, they were laying the foundation for physical health of manhood and womanhood that shall ultimately produce a perfect race. In my heart I thank God that three generations ago my grandparents left off using tobacco, liquor, and tea, left those objectionable things in the old world, and haven't transmitted the taint or desire of them into my blood. I want to preserve that blessing, and pass it on to my generations after me, that this may produce a perfect race of men and women. Woe to me if I lose two generations of struggle and effort, and we turn back to the use of the harmful things that my parents and grandparents left.

We have not finished the work, my young brethren and sisters. God laid the foundation through the labor of our fathers and mothers, and the superstructure is just beginning to rise. If we shall be counted worthy to be used as material in the building of that which God intends and contemplates, we shall have to maintain all that our fathers maintained, of faith, and virtue, and all the qualities of honesty and integrity that were so abundant in them, and we must add unto it or we cannot be accepted of the Lord. Israel Zangwill, the Jew, spoke of glorious America as the melting pot in which he saw the various nations of the earth absorbed, through the genius and spirit of American institutions; and he contended that, after a man has become an American citizen, he should no longer be called a Jew, or an Irishman, but an American. The great question is, can America

absorb the hordes that come to her shores and transmit to them the ideals of the fathers who founded this government? Zangwill is hopeful this shall be the case; I trust it may. It is wonderful what America has accomplished through mixing the blood of various nations, she has produced a new type of men and women, a physical type of manhood that excels in most international athletic events, a type of physical beauty that excels the rest of the world. Oh, in that I can see another of God's purposes in gathering men and women from the nations of the earth.

In our gathering places we have not been receiving hordes promiscuously, like the country at large has, but we have been selecting the stock, "one of a city and two of a family." They have not been from the ranks of the lowest society, nor the highest, but they have been, as a rule, from the choicest of the nations of the earth, the blood that is purest and best. These have been selected and brought here to a "melting pot" where men and women are being purified as gold seven times tried, the most perfect race of men and women the world has ever seen. That "melting pot" is the Church of Jesus Christ of Latter-day Saints, wherein the best blood of the various nations can mingle and produce not only the best race physically, but a race that shall continue to uphold standards of purity and qualities of life that shall ultimately make the cleanest and best people in all the world. Now I can see the wisdom of the Lord in bringing these people from Scandinavia, and Germany, and other nations, who have a like faith and belief, that their children may intermarry with each other and

thereby maintain the advantage of such union, add unto it and carry it into future generations.

The Latter-day Saint boys and girls who do not intermarry with those of their own faith and belief, counteract to a large extent, the benefit of the sacrifices made by their progenitors and nullify, to some degree, the purposes and object for which God has gathered us here. Latter-day Saint boys should marry Latter-day Saint girls, and Latter-day Saint girls, ought to marry Latter-day Saint boys. I regret to say I have met scores of heartbroken, disappointed "Mormon" girls scattered over the northwest, who fully agree with me that they have made a failure, and a serious mistake in undertaking to live their ideals associated with men without these ideals, and without faith at all.

God is building here an institution that is going to be, as I have observed, the most excellent of all the world, and we are not going to be discouraged if, after two generations, we have not accomplished it. If it shall take three, four, five, or six generations we won't be discouraged. We shall seize the advantages that our fathers have given unto us, we will hold it up before the eyes of our children as an unfinished work that God has called us to do, that may take ten or twenty generations, but it will be completed through God's help, if we only do our part. Our eyes may not see the consummation, but we are expected to do our duty and leave the result with our posterity, who, may the Lord grant, shall follow our example as we should follow the example of those who have preceded us. That the Son of God may come soon, and live among

men in the earth, is my prayer and desire in the name of Jesus. Amen.

"My friend, Divine," a soprano solo, was rendered by Miss Tena Rasband.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

While I stand before you, my brethren and sisters, I sincerely desire the inspiration of the spirit of truth to direct my utterance. With me, I know your souls have been fed with the bread of life this day, and in the testimony of my brethren of the mission fields you have felt it like a call to battle for the right. If there has been dubiety in the minds of any as to the right of authority to preside over the things pertaining to righteousness, and the kingdom of our God in the earth, your minds were disabused of that in this morning's service, when President Smith made known unto us the mind and will of the Lord relative to the order of the Priesthood, and the order of the Church, and to the necessity of the Priesthood setting their houses and themselves in order.

With Elder Ballard, I sincerely rejoice in the fact that I, too, have been born of "believing blood." Sometimes, in the mission field, I have been confronted with the thought, and with the statement that, "this alone accounts for your position as a member of the 'Mormon' faith, or Church, the fact that you were born a 'Mormon.'" At first blush, to some it may appear that there is no particular virtue in one's birth, yet through all time I have learned to have respect to that "believing blood" spoken of in the

scriptures, and recognized by the Master Himself when He said, "My sheep know my voice and the stranger they will not follow." I have learned too, from observing not only men of different nationalities, and their predisposition to do certain things because of prenatal influences and training, and different traits of thoughts and living, that in the animal world about us, those who were born to a certain end achieved it more readily than any can be trained to do so; that the bloodhound will follow with unerring scent the trail that is lost to the pampered and petted pet of some lady of high degree. And so I rejoice in the fact that I, too, have been born of believing parents, of the third generation, and it has been my prayer that there shall be no untoward act performed by me that shall turn back the tide of progress set by my ancestors toward the goal of truth and righteousness.

I rejoice in the privileges of the gospel. I rejoice in the fact that all the principles thereof appeal both to the emotions and the reason of men; that there is no good thing, that there is nothing legitimate, praiseworthy or of good report to be found outside of the gospel of the Lord Jesus Christ, as revealed anew to us in these last days. Men say and have said unto me that "You don't know it all," and individually I am perfectly willing to confess that. They have said, "You don't have all within your church that is true." This I have not accepted, and I am not prepared to accept, on the contrary, I do know that there is in the genius of this gospel, which we live and keep, that which is for the salvation of the souls of men now. The gospel does not deal alone with what we

may call an uncertain future, which however is certain to those who will keep the faith; it does not deal alone with the past, but is alive, is virile, and enters into every avenue of art, science and trade, into the social fabric, in everything that is praiseworthy and for the uplift of men. If in the writings of Israel Zangwill, in some of the statements he has made in his play, "The Melting Pot," he has felt the pulse of the future, and can see in this blessed land of America a nation not of many nations but one, with intent and purpose to render that which is just and true unto God and unto their fellows, it will be because of the gospel of the Lord Jesus and not because of the theories and ideals of men. Those dreamers who dream of a Utopian time when inequality shall cease, when the hireling shall be no longer oppressed in his wage, when men shall meet a brother and a friend in every land and clime, when righteousness shall obtain in the courts of justice, and men shall have been weaned away from selfishness and hate, should understand that it shall be realized only through the fruits of the gospel of the Lord Jesus, for that alone will strip man of innate selfishness, which is the bane of humanity today. The gospel of the Lord Jesus alone will cause men to prefer their neighbors to themselves, and wean them of selfishness and jealousy, and their hunger after pomp and power, fame and government. The gospel of the Lord Jesus alone will grant unto the hireling that which is his just due, and care for the widow and the fatherless. The gospel of the Lord Jesus alone will make of the proud man a humble man, will abase him and bring him on to the same level and footing with his brother who

seeks after truth and after equality in all things.

Upon our western seaboard we find a great many of those so-called dreamers. It seems a rich land for every creed, every idea and theory to fructify in. Frequently we have new faiths arise, and new churches are established; new methods of belief and unbelief put forth, with their various followers; more or less of the spirit of the Orient as well as of the Occident. It is surprising that so many fads and fancies find following among so-called stable minded men, and the liberally educated people of America. Recently, in Los Angeles, there was one set up and named the Church of the Living God, the tabernacle of David again in the wilderness." Some of their elders came to our headquarters to instruct us in the fact that there had been a falling away of the faith; that there has been innovations made in the gospel ordinances of the church founded by the Master; that men drew near to God with their mouths and with their lips did honor Him, but their hearts were far removed from Him, and they taught for fear the doctrines of men, and for hire made themselves specious teachers to tickle the ears of those who would not stand reproach or chastisement. I told them there would be no difficulty in teaching us the gospel which they had in mind, the "everlasting gospel" as they called it, if they could but prove to us the line of their authority and the right to teach. They entered into a dissertation of how one Joshua Sykes had been called of the Master, angels had visited him, and possibly he himself was one of the evangels of olden time, come again to the earth for the last dispensation. Then I asked them for a

proof of it in the fact that God had said, as they had quoted, "that every word should be established in the mouth of two or more witnesses." Then they were confounded, for they had only the witness of one man in every step in the building up of their church. I cited them not only to the witness of men, so far as the building of the Church of Jesus Christ of Latter-day Saints was concerned, but that God, the Father Himself, was a witness, and had come with the Son, and introduced Himself to the boy prophet to open up this last dispensation. Also, John the Baptist, who was the fore-runner of Christ anciently, of whom the Christ said "He is the Esaias who is to come" who, if we may accept some of the writings of the early fathers, Nicodemus said went into hell itself and introduced himself in hades, to the spirits who were kept in prison from Adam unto that day, as John the Baptist, the fore-runner of Christ on the earth, who now had come down to the very depths of hell to make known unto them the fact of their emancipation; that the Christ should visit them there and come with healing in His wings and set the captives free, to open the prison doors; and lead the prisoners out of darkness into light. I stated that John came to men in the flesh, to Oliver and Joseph, and bestowed upon them the keys of his ministry; that Peter, James and John came to Joseph and Oliver and gave them the keys of the Melchisedek Priesthood; that the Lord Jesus, and Moses, and Elias and Elijah and many great and wondrous angels, Gabriel and Raphael, as well as these prophets of the Lord Jesus, came each in his turn with the keys of his ministry and dispensation, and in the presence of two or more

witnesses bestowed them upon the prophet and his immediate associates. That line of authority has never been broken and given to another people, but has continued with the church, with all the characteristic gifts, signs, offices and ordinances that were ear-marks of Christ's church in the day when He lived and prayed for the time when God should set up His kingdom in the earth, nevermore to be thrown down or given to another people.

If it does not make a man righteously proud to know that he belongs to this church and kingdom, that he participates in these gifts and blessings, I know not what can come unto the soul of man to make him so. Therefore today, with you, my brethren and sisters, I rejoice in the fact that we live, that we have being, through the grace of our Father; that we are redeemed from death and hell through the ministry of the Lord Jesus Christ, and the atonement which He wrought out, and that with Him and our Father, in the world which is to come, we shall have opportunity and time to realize all that our fond souls have yearned for and builded for in this life; that we shall be followed by objects of corresponding greatness to our ideals. There we shall come into our own, and shall be recognized throughout all eternity as the very children of our Father, into whose hands He committed the ministry of the last days for the setting up of His kingdom, and for the redemption of the souls of men.

Let us glorify Him and do our full part to bring men to a knowledge of the truth, that every man shall hear the gospel, that every soul shall know God for himself and have no need to ask his neighbor;

this is my prayer in the name of the Lord Jesus. Amen.

ELDER BEN E. RICH.

(President of Eastern States Mission.)

Several years ago one of the greatest thinkers of the world, the great Russian scholar, Tolstoi, saw a speck in the far distance which he recognized as "Mormonism," and he wrote to one of the leading educators of America and asked the question whether "Mormonism" was to become a world power. The leader of a great institution in America, to whom the question was propounded, answered, "We will have to wait until we see the third and fourth generation of what is now known as 'Mormonism,' before we can answer." This flashed through my mind a short time ago when one of the apostles was visiting the Eastern States Mission, at a time when we had the conference presidents of all the conferences of that mission in council together; I thought to myself, I will take a vote and see how many among the leaders of this mission—the thirteen different young men who had been chosen for their worthiness to preside over conferences—belonged to the second, third or fourth generation of "Mormonism;" and in taking the vote I discovered that every one of them belonged to the third and fourth generations. I could have wished that that leader of the university had been present and could have remembered the question propounded to him by that great scholar of Europe, and could also have remembered that only eighty-one or two years ago the Church had been organized with six members, and that at the pres-

ent time there was probably not a civilized nation upon the earth where Joseph Smith's name was not remembered as being one of the greatest prophets that had ever lived upon the face of this earth—in fact, the greatest save it be Jesus Christ. If the work continues to grow in the next eighty years as it has in the past eighty, it will certainly be *the* power of the earth.

I rejoice this afternoon that I have a standing within the Church; that I was born of goodly parents; that I can point, with a great deal of pride, to the fact that my father was a trusted associate of the Prophet Joseph and all the other leaders of the Church up to the time of his death, also that Lorenzo Snow, at my mother's funeral, pointed to the corpse and said, "There lies the body of a woman who has never been antagonistic to any law that God has revealed for the redemption of mankind." I sincerely trust that when my time comes to lay this body down that it can be said of me that I have been true to the men whom God has placed from time to time at the head of the Church. I remember each one of the presidents from President Young to President Joseph F. Smith. I have looked upon all of them as men of God, as the mouthpieces of God, and I am satisfied beyond the question of a doubt that they are and have been such, giving to the people wise and safe counsel, and I have never seen a person prosper or be happy in refusing to take the counsel that has come from the lips of the authorities of the Church.

Jesus considered it a wise judgment to judge a tree from its fruits. The world claim that they believe in Jesus Christ's judgment and in

His counsel, and all we ask is for the world to judge "Mormonism" from what "Mormons" have accomplished. We are looked upon as being the black spot upon the ecclesiastical part of the world, and yet I doubt very much if any other church that has ever existed upon the face of the earth could have done so much to bless the earth, so far as they have had an opportunity, as this Church has done. In looking over the faces before me I doubt very much if there is a member of the Church in the enjoyment of a happy home who does not owe it directly or indirectly to the work and the influence of this Church, if not individually to themselves, to their parents before them in bringing them together and giving them an existence upon the earth, in leading their parents here to the Rocky Mountains, planting their feet here in the safest part of the world, and giving them opportunities that they never would have had had it not been for the work of some "Mormon" missionary. To my mind in this connection alone is revealed some of the greatest miracles; greater, far greater than is recorded in the Bible. If we had read them in the Bible we would have classed them among the greatest of miracles to be found within the lids of that sacred book. I want to relate one especially that seems to have drifted away from our minds. There are those here before me who remember when President Joseph F. Smith, President Francis M. Lyman, President Heber J. Grant, and President Lund were all who are now living, of the general authorities of the Church, at the time when our brethren were off on what we were pleased to term the "underground," when pretty near

all the presidents of the stakes were away from their flocks, when almost every ward had lost its father, the bishop, and when some of the darkest clouds that ever hovered around our people completely covered them up, when we did not have the privilege at our general conference to see the general authorities of the Church upon the stand; when only occasionally we received a written message from the presidency of the Church, when trouble surrounded us upon all sides, when the government seemed bitterly against us, and when even the authorities of the Church could see no light ahead, it was then they issued an address to the Saints pointing out all of these conditions, and making a request upon them to observe a special fast day named by the authorities for the people to come together, fasting, with prayerful hearts, to lift up their prayers to God the eternal Father, and ask Him to lift the clouds. At that time there was not a soul able to find a solution to the problem, or would even attempt to suggest one. The Latter-day Saints obeyed the counsel of the authorities of the Church. They came to the various meeting places with prayerful hearts; they came fasting; they lifted up their voices to God the eternal Father, and offered up their prayers to Him, begging Him to permit their prayers to ascend unto His throne, even as did the prayers of Cornelius of old. Do you remember in what a short period of time some four hundred of our brethren who were cast into prison cells came home; how the presidents of stakes came back to their posts of duty; how the members of the wards greeted the fathers of the wards, and how God listened

to their prayers? If a simple relation of a matter of that kind, which the older brethren, the middle-aged brethren remember distinctly, if we could read of such a thing in the Bible we would look upon it as one of the greatest miracles recorded in that book. But we lived in that day and it came about gradually. We could see the hand of God in it. We could see that God works upon natural principles, that He uses men to bring about His purposes; that He so arranged it that the cause of His people was soon shifted from the hands of bigots and from the hands of men whose minds were filled with hatred, that they were placed in the hands of diplomats and statesmen, and in His own natural way He freed His people. I say, to my mind, it is one of the great miracles in this Church, and demonstrated to me beyond a question of a doubt that God will hear our prayers when we place ourselves in a condition to be heard. When a man places himself in a position to receive a testimony that Joseph Smith was a prophet of God, he is in a position to demand recognition from our Father in heaven, and our Father in heaven will listen to him.

The testimony that God has given to me of the work of the great latter-day prophet is the key that opened to me the door, giving to me light upon the testimony of Jesus Christ, and sometimes I wonder, I shudder at what my condition in the religious world would have been had it not been for the testimony I received concerning the divine calling of the Prophet Joseph Smith. I know that he was a prophet of God, and a study of his life gave me an undying testimony that Jesus was the Christ, and yet

those who judge us wrongfully say that a Bible is not to be found in a "Mormon" pulpit, that the little children of "Mormon" people hear nothing about Jesus, and it is a common thing in the east for our enemies to use it as an argument whereby churches raise money for the purpose of buying little Christmas presents for "Mormon" children (which they never get), to teach them something about Jesus.

We know that the testimony God has given to us concerning the mission of Joseph Smith gives us an undying testimony that Jesus is the Christ, a stronger testimony than is possessed by any other religious body in the world, a testimony that He died for the sins of the world; that He was resurrected—not a mythical resurrection, but a tangible, literal resurrection from the grave, and that we are almost the only people who do believe in the actual resurrection, the literal resurrection of our Lord and Savior Jesus Christ. The rest of them have made Him a being that is not a being, something without form, saying that God is a spirit and that a spirit has not flesh and bones, that you see Him in the leaves of the trees, and in the flowers that grow, you feel Him in the atmosphere; or, in other words that He is merely nature, and then they will send to hell, and brand as an infidel, the person who says the only God is Nature, while they only call it by another name. Our Savior appeared to His apostles, and to the doubting Thomas He said, "Here, Thomas, see the marks of the nails in my hands; here is the mark of the spear in my side; reach hither thy hand and thrust it in and see that it is I; a spirit hath not flesh and bone as ye see me have." They

do not love to dwell upon that doctrine, but they cover it up with the words of John, *supposed* words of John, that God is a Spirit. I do not believe that John ever said or ever wrote those words. Those who know anything about the scripture know that when it was translated by that great and grand congregation that was brought together under the influence of King James of England, that they did their work honestly. The manuscripts they had access to were blurred, unreadable in places, and where they found that condition they decided for themselves what words to put in to make it readable, and when they came to this manuscript that they have translated "God *is* a spirit," the word "God" was there, the word "Spirit" was there, but the word "IS" was not there, and they ordained that every word of their own creation placed within the lids of that Bible should be so marked—because they were honest men—should be so marked that future generations should have the privilege of knowing what they did themselves. The words they supplied, and those words have come down to us marked now in *italics*, to know that they were the words of men, that it was a guess, and in most instances a good guess. Then, when we read John, and there we see the little word "*is*" in *italics*, making it read "God *is* a

spirit, we know it to be man-made. The reason John did not, in my estimation, put it that way is because he was there when Christ appeared before him, when he heard the Savior say, "See, it is I; see the marks in my hands, and see the mark of the Roman spear in my side; it is I, with flesh and bones; a spirit has not flesh and bones as you see me have." God bless you. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not think that President Rich will take any exception to a remark that I would like to make in connection with John's reference to the Lord, or to God being a spirit. I think the fact is that even a man and, a very ordinary man, is a spirit; and if you want any evidence of it, just remove his spirit and look at what remains.

The congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Benediction was pronounced by Elder Daniel G. Miller.

Conference adjourned until 10 a. m., Saturday, April 5th, 1913.

SECOND DAY.

In the Tabernacle, Saturday, April 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The congregation sang the hymn:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear.

His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor
of love.

Prayer was offered by Elder John W. Hart.

The congregation sang the hymn:

O ye mountains high, where the clear
blue sky

Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,

How I've longed to your bosom to
flee.

ELDER GEORGE ALBERT SMITH.

Satisfying comparison of "Mormonism" with all other religious bodies.—Saints should manifest appreciation of the Gospel by living according to its principles.—The righteous will veritably inherit the earth.—Profitable lessons may be derived from calamities.

I esteem it a privilege, my brethren and sisters, to be here on this occasion when much of the strength of Israel is assembled in general conference. For several days I have been looking forward to this gathering. I have thought of the class of people who would be present upon this occasion, and have compared the lives of the members of

the Church of Jesus Christ of Latter-day Saints with those of our friends who are not of our faith, many of whom I have had the pleasure of meeting in the last few months, and the comparison is favorable to us from almost every viewpoint. The conclusion is irresistible that "Mormonism" has done much for us in four generations. The gospel, with the blessings of the Priesthood, is priceless, and for it we ought to be a grateful people. The teachings that come with authority, which plant in our hearts faith in God that cause us to feel that we know of a surety that He lives, are beyond price.

We meet very many good men and women in the world, who have high ideals and are striving from their viewpoint to do good, and occasionally we find them with an understanding of religion similar to what we have; but there are few who have a satisfactory assurance that this life is a part of our Heavenly Father's plan for the development of His children, and that the truths we acquire here will remain with us in eternity. Surely we ought to appreciate the knowledge that the gospel brings, and we should evidence our gratitude by living up to the light of truth and teaching it to others. "Mormonism," so-called, is the Gospel of Jesus Christ, consequently it is the power of God unto salvation to all those who believe and obey its teachings. It is not those who say "Lord, Lord," who enjoy the companionship of His

spirit but those who do His will. If we are not more perfect in our lives, if we are not more righteous than those who are not of our faith we will be behind them in receiving the blessings of our Heavenly Father; but if we obey His commandments, if we keep ourselves clean, pure and unspotted from the sins of the world, His power will rest upon us, and the virtues of the third and fourth generations of the Church will be builded upon by following generations, and the purity of their lives will establish a race that will people the earth.

It is this that impresses me. We should not feel anxious about our political power; nor should we feel concerned about our worldly possessions, but remember this admonition, "Seek ye first the kingdom of God and His righteousness and all other things will be added." It is to this point that I direct your attention today. If the Latter-day Saints will keep the commandments of God, they will be happy, if they will keep themselves pure and unspotted from the sins of the world, "Mormonism," so-called, will redeem the earth by right of its superiority, and by reason of the perfection of its manhood and womanhood. While those who are selfishly devoting themselves to the amassing of wealth and the seeking of high positions, ignoring or violating the natural laws of God in their pursuit of pleasure, sowing the seeds of dissolution by allowing their baser passions to rule them, will not only be unhappy but will wither and pass away, and a race more worthy will inhabit God's footstool.

My brethren and sisters, it is not a matter of concern to me what will be the outcome of this work, but it

is this: keep yourselves clean and pure and you shall inherit the earth, for your Heavenly Father has ordained that it will be so. Let your light so shine that the purity of your lives will evidence your faith in the gospel of our Lord. Let us bear witness in our daily acts, as well as in our conversation, that we believe this is the Father's work and joy inexpressible will come to us, and the children that grow up in our homes will increase in faith and humility. They will be added upon, and be given power to turn aside the shafts of the adversary that are directed towards them, and in place of the distress that has afflicted the children of men, because of sinfulness, there will be comfort, peace and happiness, and a race of men and women will inhabit this earth who will have strength of character to put aside the evils of life, by reason of their birthright.

God grant that we may be worthy of our birthright; grant that we may be worthy of the blessings that He places within our reach; grant that day by day we may say within our souls, "Father, show me Thy will, and I will perform the labor." If this be our desire, if this is what we live for, then will our children be lifted up to higher ground upon which they may build, and from generation to generation there will develop a stronger race of people—a people who can draw ever nearer to our Father in Heaven. These things appeal to me, my brethren and sisters: it is a natural condition and I am grateful for the hope that they inspire in my bosom. I am grateful for the purity of the lives of the men and women who belong to the Church of our Lord, and I am thankful that throughout the world there are those who, seeing

the effect of a sinful life, are striving in earnestness to avoid its terrors, and who encourage others to do likewise. They are indeed preparing for Eternal life.

Now may the Lord bless you, my brethren and sisters; may His peace be in your hearts and may His light illumine your pathway, that day by day you may know the way He would have you go. May each of us, in our prayers and in our lives, sustain the men whom God has chosen to preside over and direct us, thereby serving Him who was the Redeemer of the world. May His Spirit and blessings be upon all Israel and may the prayers of the Latter-day Saints ascend on high that the hearts of men may turn from the evils of this life; that they may desire to turn unto God and keep His commandments. May the lessons that we learn by reason of the havoc that is wrought by the elements in commotion in this world, from time to time, be lessons that shall turn our hearts heavenward, and that will make us kinder and more charitable toward our fellow men.

I pray that the man who stands at our head may have his strength continued unto him; that he may live in the future, as he has in the past, in the favor of our Father in Heaven. I pray that he and his counselors may be inspired of the Lord, and physical strength and power given to them to perform their great and arduous labors, and discharge their duties in the cause of the children of men. God bless them forever is the prayer of my heart; and God bless all Israel, and all men and women everywhere who strive to do right and do good to their fellows, is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I have been very much pleased, my brethren and sisters, in the sessions of this conference that have been held, in listening to the remarks of my brethren. I was especially pleased with the remarks made by President Smith yesterday morning, for the reason that, to me, it was the same as any commandment or section in the book of Covenants; I regard it as the voice of the Lord unto the people. It covered a point that has been of vital importance to me, in the short period of time that I have labored in the ministry, for without that principle of loyalty and fidelity to the cause here upon the earth, there would be absolute failure.

The missionary in the field who does not put his heart into the work, and who does not sustain his missionary companions, by his faith and prayers and actions, and his conference and mission presidents, does not make a success of his work, and does not carry with him that power and spirit of stability that goes with the man who has in his heart an unyielding determination to serve God, and labor earnestly for the children of men. In my mind the principle of loyalty is one of the greatest that the Lord has implanted in the hearts of the children of men. In any capacity where men may be called to labor, the man who works with unyielding determination to succeed will surely do so and if he manifests that characteristic in the work of the Lord, as he probably will, success is sure to follow.

We pray and labor for the success of this work, and we pray for our fellow men. We pray for the

leaders of nations and for men of influence, that their hearts may be softened towards this work, that they may kindly receive the elders who are sent to them, and that they may understand the reason why the Lord has sent His messengers to the earth again. I believe that the Lord loves His children with a greater love than it is possible for any father to love his earthly children. No matter where they may be, in any land or clime in this earth, all are the children of God, and His love embraces them, even as the sun shines alike on all. As the Lord said, while in the earth, that His mission was not to the whole but to those who needed the physician: "I am not come to call the righteous but sinners to repentance." For that reason He has again visited the earth and revealed the true gospel of salvation to Joseph Smith, and placed the people of this world upon a new basis.

In times past, the mention of Joseph Smith's name has almost been, in some places at any rate, sufficient to arouse a mob, to day it is safe to stand upon any corner in any city in the United States and preach the gospel the Lord has revealed through the Prophet Joseph Smith. Joseph Smith's name is now held among the children of men in greater reverence than ever before, because of the unyielding truth, spirit of loyalty that has characterized the Latter-day Saints from the very beginning. Through the men who devoted their lives to the testimony of Jesus, who labored diligently and established churches and branches throughout the country, where ever they were sent, there has been erected in this land of ours, in the valleys of the mountains, a monument of faith. Here we are in

large numbers, in strength and power, having many of the gifts and blessings of heaven that the world does not realize or know of. We ought to be willing at all times to respond to any call that is made upon us to assist in the establishment of God's purposes in the earth. Take away from a Latter-day Saint the gospel, if you could, and nothing of real worth remains.

No man ever apostatized from this church and gospel, who had a knowledge of it, who could ever truthfully deny that it was the church of God. Whenever I have listened to them, I have noticed they shield that part of it all they possibly can, and they work along lines of persecution and try to destroy what the Lord builds up. Brigham Young once said—so I am informed—that you cannot hurt Mormonism it is like a rubber ball; every time you kick it the farther it goes. It is my experience, and is history, that where men persecute the church, or the principles of it, and those who preside in Israel, they often make friends for the Latter-day Saints; I tell you, honest men are looking for the truth everywhere. Men and women throughout this land will yield obedience unto the gospel of the Redeemer of the world in their day and time, and that time comes to them when they seek for light of our Father in heaven and as a result of their faithfulness. The Spirit of the Lord is in the earth among thousands of men and women who are good and true, according to the light that is within them, and when they become so well acquainted with the principles of truth that they are able to discern truth from error, they will yield obedience unto the gospel of our Lord and Savior Jesus Christ.

People are not looking, not many of them at any rate for the gospel to come through the "Mormon" church; they think that it will come from some other source. Those people who were looking for the Christ in His day expected Him to come in pomp and display. They never looked for Him to come in the manner that He did. They were not prepared for Him, and so they were easily led astray by that evil power which was opposed to Him from the beginning, and their faith and confidence was destroyed in the hearts of the children of men.

We pray for the success of this work, and unless we also work to that end, my brethren and sisters, we shall not have success. The man that comes into the mission field such as that wherein I am more closely associated at the present time with the work of the Lord, and who in his heart firmly resolves to carry the gospel message into the homes of the people, receives power from God that is not enjoyed by the sons of men outside of that work. He appears among his fellows and is kindly received by the honest among them for the truths that he teaches, and which the Lord is the author of. God gives unto us all, the power and blessing that we have ever received in this life.

Here at home, in this land of ours that has been prepared by the Almighty to sustain this great people, here are men and women who are qualified to preach the gospel to those who are in darkness. Our fathers and mothers laid the foundation for this great commonwealth. They gave their lives for the testimony of Jesus, and for the permanent establishment of this community. They wished for peace and prosperity, and worked early

and late for it. They had to work hard in order to secure a livelihood, but today it is a much different proposition. It may be said that the youth of Zion have never seen a day, or have never had a dream that would give unto them an idea of the sufferings of our fathers and mothers that paid the price for the pleasure we now enjoy here.

We young men and women ought to yield absolute obedience to the gospel of the Redeemer of the world. A man in his ward ought to hold up the hands of his bishop, and faithfully perform his church duties, that his bishop and stake president may know that he is reliable and true. In all my experience, I have never learned to love men like I have those who have proven themselves loyal and true, men you could rely upon to perform the work they were called to do, that would go from you alone hundreds of miles and do their duty, men who would stand for right and truth, for liberty and justice. Such men would stand for the gospel, and for those who preside over them, and when others criticise the leaders of the church they were ever ready to defend them. They would never sit down and listen to any man, defame or say things that were untrue concerning the Church of Jesus Christ, or the Latter-day Saints.

This people are greatly blessed in having men at the head of the church to-day who have been with the church practically from its inception, who know the ins and outs of the past, who can correct error, and who can say from their own experience, I know thus and so. There will come a time when men who have known the prophets Joseph and Hyrum personally shall no longer be among us. We shall only

have the testimonies of men who have known those who were acquainted with those prophets, but who did not have the privilege of seeing themselves. So I feel that I am blessed in the fact that our Father in heaven has permitted me to know men and women who can speak to me in the flesh and say, "I knew Joseph Smith; I have seen him, and I give you my testimony that he lived, and that he told me that he received a visitation from the Father and the Son, that he received messages from angels, and that he associated with other heavenly beings." I tell you, my brethren and sisters, these facts shall be matters of history in just a few short years. When we realize and know what it means to talk face to face with a man, and then merely have the testimony from one who has seen that man, there is no comparison.

I feel to praise the Lord, and to love the Lord's work here upon the earth, and to labor, whether at home or abroad, for the purposes of the Lord, as well as I can. To a man who thinks that it **is an easy thing** to go in the mission field and stay for a number of years, and leave home and friends and all behind you, let him who thinks that it is an easy thing try it. Let him who believes that it is easy to take the part of one of these brethren of the general authorities, who I know labor earnestly proclaiming their testimony of the truth, for no earthly reward, but because they have been called to that labor through a servant of the Lord, let them try it. The men who have the privilege of laboring at home and of acquiring the things of this earth that give pleasure, who think they are not in a position to go into the world on ac-

count of their occupation, let them leave their affairs and go on a mission, and I tell you, they will soon cheerfully hold up the hands of these men and women who preside in Israel, from President Smith down to the least of these authorities, they will sustain them in any position in the church, abroad or at home.

That is the principle that makes us strong. This is the word of the Lord unto me as it came from the President yesterday morning, and I rejoice in it, and I shall rejoice in reading it, for it is true doctrine, and it is worthy the consideration of all Israel as a guide unto us in this day in which we live. The Lord bless you. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

My brethren and sisters, you who are before me were not converted through the wisdom nor learning of men, and it would be impossible for me to foist upon you any of the vain philosophy of men; if I should attempt it, you who have been in the Church for years would easily discover that it is of man, for you have been founded upon the rock of revelation. Our Father has given you a testimony for yourselves, and you know. In standing before you I do so with fear and trembling, least I may not be an instrument in the hands of God to impart unto you the bread of life.

I rejoice in the testimony that our Father has given me concerning this great work, the work that has been established in the earth for the salvation of mankind. It is my experience, in traveling in the world, that this work has grown

in importance a thousand times more than is represented by the number that have been baptized into the Church. The principles of truth that were revealed to the Prophet Joseph Smith, have influenced the people of the whole earth, they are "leavening the whole lump," and the members of the religious world today are beginning to inquire concerning this greater light that has been restored to the earth. Not long since, Dr. Henry Sloan Coffin, one of the prominent Presbyterians of New England, declared in one of his sermons that they did not consider any of the churches of the world as divine, or their organizations divinely appointed, he said Presbyterians were doing, as a church, more than any other Christian denomination to bring about a church union, and if that could be brought about, or if they could have the organization that they desired, it would be more efficient and do away with much of the overlapping of their work, and would bring about a greater missionary force in the earth, a missionary work that would bring all the members of the churches under the influence of the Spirit of God. He said that they were ready to serve under any organization that worked better than their own. Now, while they have not discovered that organization, it is in the earth to day. God our Father has placed it here, and they will some day discover that its influence and power have been felt even in their own organizations.

The Lord Jesus said to His disciples on one occasion, after telling them that He was the vine and they were the branches, and that they should abide in Him in order

to bring forth fruit to the glory of the Father: "Ye have not chosen me but I have chosen you and ordained you and sent you forth that you might bring forth fruit." Following that He told them to love one another as He had loved them, and as He had loved the Father. In talking to a Sec-tarian minister the other day, on the train, who has been in Utah a long time, I said, "My brother, the reason you have not been successful in the state of Utah, even among the wayward of the children of the Latter-day Saints, is because you have not sufficiently followed the admonition of the Lord Jesus to love the souls of men. The majority of the ministers who come here to convert the Mormon people, and lead them to acknowledge the God that they worship, have never had love for us in their hearts. They have sought for thorns and briers, and information to be taken back into the world and used for the collecting of money to Christianize the 'Mormons.'" He replied, "I tell you, Mr. Ellsworth, that is too true, some ministers have not had sufficient love in their hearts for the souls of the people who dwell in these valleys."

It is the experience of the elders of the Church of Jesus Christ of Latter-day Saints, who have gone to the world, that they must have a love for the souls of men in their hearts before they can do real missionary work; they must forget in part, or rather learn that they have not left in their mountain homes *all* that is near and dear to them, but that the honest in heart everywhere should also be near and dear to the soul of the true missionary. We must love them, and show that we

are truly interested in them, and that we have their welfare at heart, before we can really do successful missionary work. Where this feeling exists, the spirit and the power of God rests upon the elders, and the honest soul discovers in them the divinely appointed shepherd.

This is my testimony, that Jesus gathered together His disciples and organized His Church, and that men were divinely appointed to preach the gospel and represent the Lord Jesus. That organization continued until, through the wickedness of men it was done away with. Since then only tradition has been handed down to guide the Christian world. But, in this age, the Lord Jesus, through the Prophet Joseph Smith, has again sent the Priesthood with a divine appointment, and commission to the world. A divinely appointed organization has been re-established in the earth, it is in perfect working order, and the men and women who receive the truth have a mission to proclaim Christ and Him crucified, and to show to the world, through their righteousness, and by the sweet influence they have, that they are indeed born of God, and have the light that will lead men back into the kingdom of our Father. The Latter-day Saints have received this divine authority and organization. Upon their shoulders rests the mission to preach Christ and Him crucified. The doctor, the lawyer, the farmer, the carpenter, the blacksmith, and men of every other vocation in life among the Latter-day Saints are missionaries. It is our duty to teach the people of the world that the organization that they are seeking after today is in the earth, an organization that brings in touch every one of its members with

God and Christ. There is no overlapping nor crowding for place but a place for every man in the divinely appointed organization.

I am thankful that it has been my lot to be a Latter-day Saint from my birth, that my father and my grandfather were members of the Church of Jesus Christ. They were converted, not by the wisdom of men, neither by the learning of the world, but by a revelation from God. My feet have been planted upon that rock, and I know for my self that God lives, that Jesus is the Christ, and that the Church of God has been established among men. It has been established with apostles and prophets, sevens and elders, priests, teachers and deacons. They have a divinely appointed mission in the earth. Every man throughout the world who will hear their testimony, and receive it in their hearts, may have a part of that ministry, and feel God's spirit in them, from the crown of their heads to the soles of their feet, and learn to know God, and feel His influence by working for the salvation of their fellow men. The man-made ministers preach for money, and divine for hire; there are but few of them working unselfishly for the uplift of mankind. Their organizations have not the power to bring men and women in touch with God. Jesus has not chosen them, neither ordained them. They cannot bring forth fruit because they have not followed the doctrine of Christ. In the Church of Jesus Christ of Latter-day Saints every man, from the greatest to the least, has a right to the revelations of God for his guidance. God can bless the honest in heart through the ministry of His humblest servant even

though his language may be faltering, and his logic poor. If, from the time the light of God has come into the life of a man, he will magnify the priesthood, and honor the priesthood in others, the Lord will magnify him before the world, and honest hearted men and women will raise up and bless his name, and praise God that he came within their circle.

May God bless us, my brethren and sisters, and help the Latter-day Saints to honor the divinely appointed men that our Father has placed in the earth. Let us rejoice that we are associated with the divine organization that gives every man and woman a chance to receive an experience under the influence and power of God. May we honor the priesthood, and all men who bear it, and in the end be prepared, by the experience that we have received in the Church, to associate with God and Christ, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I have pleasure in saying that the brethren who addressed us yesterday afternoon and this morning so far, are the presidents of the various missions, the Eastern and Southern States, the Northwestern States, the Northern States, and the Central States missions. Brother Herrick, who is the president of the Western States Mission, is absent today attending the funeral of one of his brothers. Brother Rey Pratt, the president of the Spanish Mission, is not present.

"I will go where you want me to go," a tenor solo, was rendered by Elder Melvin J. Ballard.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

How do you do? I am glad to meet you. You all look good to me.

I am going to tell you the part of President Smith's talk yesterday that made a great impression on me. It was that we should talk about the good things, and not all the time be talking about evil things. You know some people think it is a virtue to be sick. I met President Duckworth yesterday with a big rag around his neck and told him to take it off, it was a sign he was weak, and we want people to look beautiful and strong. I believe in people looking beautiful, and fixing themselves up. I often think of my father. You know he filled many missions in the world, and met many great men and many rich men, among others he met Baron Rothschild. One time Rothschild was traveling around the world and he came to Salt Lake City. Father was just about as poor at that time as he ever was in his life, but he had an old carriage and he got the boys out and we had to polish it and fix it up just as good as we could. He bought thirty cents worth of oil to black the harness, and we blacked the harness and worked at the old carriage and harness for about a day. Finally Baron Rothschild called on him. Father had a big black cloak and a silk hat that he had got in France. He had them cleaned and fixed up, and when he and the Baron walked out of the house to the carriage father looked better to me than Baron Rothschild. (Laughter.)

Now, I believe in appreciating what you have got. I believe in seeing the good in all men. Out in

the stake where I live they say that everybody looks good to me, and they do. We have got the finest lot of Saints out there you ever saw. I like such songs as "Count Your Many Blessings," and I want to relate this on myself. I went home from here one day, got up early in the morning, and thought, Now I am going to count my blessings, and began to count them, and began to think: I have about fifty chickens at home and every one of them is trying to lay an egg today; I have got some pigs, and it seems like I can't get rid of them, they increase so fast; I have some cows and they are increasing in number, and horses, and everything that I possess the Lord is blessing, including a large family of children. Then I began to think of how I have been blessed in the Church, that I had been called upon to preside over one of the best stakes in all the Church, and live among the best people, and I began thinking of one blessing after another, and the first thing I knew I was home walking in the house, and when I entered, one of the children, (one of the blessings), had done something that displeased Sister Taylor, and she told me about it, and I started to laugh and said, "From the sublime to the ridiculous, I have been counting my blessings." Then she laughed, we both laughed, and we began to count our blessings together.

Now, I believe absolutely in sustaining the authorities of the Church. I believe in doing what the Priesthood tells me, whether I like it or not. I never set my judgment up against the authorities of the Church of Jesus Christ of Latter-day Saints. It is good enough for me, and by following their counsel I have never failed. I believe in

saving men. Don't believe in going around from house to house speaking of the ills of my neighbor. I had an experience recently. I had to go out and visit a large ranch with a man. When he went into the band of horses that we were looking at, "Why," he said, "just look at that beautiful stallion. I never saw a finer stallion in my life." Then he went over and looked at a beautiful mare, and then another one, all the time seeing the beautiful. The ranch owner who was selling the horses and his men were perfectly happy, and the man himself who was seeing the beautiful things was happy. I went out a few days later with another man into the same band of horses. He did not see that stallion, he did not see those beautiful animals, but went around and found one horse with a crooked foot, and another one with a spavin. There were one hundred fifty head of the most beautiful horses I have seen in my life, but those two were all that he had seen and all he talked about, and everybody on the ranch was unhappy till he got off it. Everybody loved the first man, but the other man went away without anybody loving him.

The missionaries were talking about the man that speaks the good all the time. He is the successful missionary. The missionary that goes out into the world and begins to tear down the beliefs of others, trying to destroy everything, does not convert anybody. You have got to make friends before you can convert people, and it is a very great blessing, my brethren and sisters, to see the good and to count the things that you have got as blessings from the Lord. Now may the peace and blessing of heaven be with us, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH R. MURDOCK.

(President of Wasatch Stake.)

My brethren and sisters, it is rather a surprise to me to be called to address you this morning. I think that I am probably not quite so experienced in talking to so many of my brethren and sisters as Brother Moses Taylor. I have felt perfectly satisfied in the past in listening to the testimonies of my brethren, and my heart certainly felt in tune with the remarks that were made by them during this conference, when they referred to the fact that their parents and grandparents were members of the Church. I felt to say in my heart, thank God I can make the same statement.

I have taken pride, many times, in referring to the fact that my mother walked across the plains to these valleys of the mountains, and I feel that I shall never forget her faith and endurance; and that my father, when thirteen years of age, drove a wagon and some cows and horses across the plains. I am proud of that, and of the fact that their fathers and mothers, my grandparents, had received the gospel in the eastern states, and I rejoice in it. I have rejoiced in the gospel from the time that I first began to understand it, at eight years of age, and I have had testimony repeatedly, from that time till the present, that the Lord hears and answers my prayers and the prayers of the Latter-day Saints. I have had no occasion to find fault with the authorities. They always placed so much good before me and never any evil that I know of, that I have felt perfectly satisfied with their teachings. When things have come

up that I did not understand I have said in my heart, I will wait till I learn all about what I have been told before I begin to take exceptions to things I have not yet learned. It has only required a little time to make me fully understand, and appreciate, that all that has been advanced by those whom the Lord has placed in charge of His great work, in this dispensation, was for the interests of Zion, and for the uplifting of the work of our Father in this dispensation.

I rejoiced in hearing the testimony of Brother Taylor about his good stake of Zion. I don't doubt it, it joins ours, therefore it could not be otherwise than good. My stake is about 5500 feet above sea level, and his is only 400 or 500 feet lower elevation. That accounts for it, perhaps, the higher you get the better it is. (laughter.) The Latter-day Saints of the Wasatch Stake of Zion are striving to serve the Lord, and mind their own business. I want to say, for the credit of those who do not belong to the Church, who live in that stake of Zion, they are perfectly willing we should do so, and they are not nor have not been putting any obstacles in our way, nor trying to interfere with us from serving the Lord as we understand it, and there is harmony existing between us. Those who are members of the Church and those who are not. We are attending to Religion Class work in that stake of Zion, and no one is trying to prevent us. Our Religion Classes are as well attended as our Sunday Schools, and we are accomplishing a good work. We do not think there was any mistake made when the Religion Class work was started. Some of our schools are holding more than one session a

week. I have heard class teachers testify, in meetings of the Religion Class workers, that they would not want to teach school unless they could do so in some place where they would be allowed to teach Religion Classes after school hours. Well, we are willing they should do so, and there is no one up there that is objecting to it, and we hope they won't.

We are striving to serve the Lord, and to obey the teachings of His servants, and keep in harmony with the instruction that we receive from time to time. While we are pretty well elevated as before stated, we are not trying to take advantage of the situation and dictate affairs to our brethren and sisters. We are willing to let all of the other stakes alone, and follow their own inclinations, and the counsels which they receive. It takes us all our time to attend to the work that we have, and follow out the teachings that are imparted unto us from time to time in our conferences, and in the general conferences of the Church. Zion is growing in the Wasatch Stake of Zion, and the work of the Lord is increasing, and faith in the hearts of the people, and harmony between the people and those who preside. We feel that the Lord is with us as He is with His Saints throughout the length of the earth.

My earnest prayer is that Zion will continue to prosper, for I know the gospel is true; I know that it will bring peace, happiness and contentment unto the children of men everywhere throughout the land if they will only accept it. I pray that truth may spread abroad from city to city, from state to state, and from nation to nation. I fully appreciate the fact that this nation has an im-

portant work to perform in the world. It has accomplished a great amount of good already, and I believe it is only the beginning of what this great nation will do. It is the greatest nation and the best country on earth, and the best men have ruled the nation. We do not want any better than those who have occupied those positions from time to time. The Lord gives us the best as occasion requires, and He will continue to do so and will inspire the great men of the nation with the love of freedom and the rights of humanity throughout the earth, and this nation will seek to protect the rights of other nations and influence them in the lines of liberty, and open up the way that the gospel may eventually go forth throughout all the world, as it has spread in this nation, without hindrance, with no one to prevent it. This people have a great work to do in connection with this nation, because we have the truth. We have the gospel which God has revealed, and, though it may be crushed for a time, it will arise and Zion will shine, and thousands in the nations of the earth will understand the fact that the once despised handful of people in the Rocky Mountains have the truth, and they are teaching the truth, and they have pure minded men and women who are defending it, whose example is worthy of the imitation of any people upon earth.

I pray that God will bless this people, that their course and example in life may continue to be exemplary, and that their children may be well taken care of and brought up under the teachings of the gospel, and possess the spirit of our fathers and mothers who ac-

cepted the truth and went through many trials and hardships for the gospel's sake, that we may carry it on from generation to generation, spreading the gospel abroad until the people of the earth will enjoy the blessings that the Latter-day Saints enjoy. I feel in my heart that there is no other people, no other place on earth where there is more of the spirit of freedom in the hearts of the people, and contentment and satisfaction that the Lord is on their side. The Lord is with them and the Lord hears and answers their prayers and they enjoy it with thanksgiving. It is the blessing which we would like to have all people partake of. We are not selfish. We send our elders out by the thousands and invite all of those who will come to come and partake of the waters of life and receive a testimony of the gospel, that God lives, that we are the children of our Father in heaven, in very deed, that we are not a mishap or a mischance, and something that they know not what, but we are literally the offspring of God the Eternal Father and we are worth saving and worth looking after, as are all of the children of men.

We are the friends of humanity, but they do not seem to understand it. We would do them good, we would inspire them with faith in God and with the truth, and to teach the truth. We would inspire every one on earth with the principles of morality and sobriety and honesty, if they would only let us. Well, let us continue faithful, my brethren and sisters. The Lord has this matter in hand, and eventually will bring Zion off triumphant, as He will all truth, which is my earnest desire and prayer, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

You see we even have gray headed third generation men—men of the third generation who have gone gray in the service.

ELDER ALONZO A. HINCKLEY.

(President of Deseret Stake.)

I sincerely hope, my brethren and sisters, that I may be able to partially calm my fluttering heart, and be led for a few moments by the inspiration of the Lord. I have enjoyed every moment of the conference from the very beginning, and I have been able to heartily say "Amen" at the conclusion of each address in this conference. While my brethren were talking of their respective stakes, a passage of scripture came to my mind: "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Deseret Stake of Zion is down along the lowlands of the Sevier River, the youngest child in the family of stakes, I believe, but she is growing, and we expect, after having taken that humble position, to have them say: Come hither and occupy this honorable place.

I too am glad to be able to bear testimony of my father and of my mother, of my ancestry, of their faithfulness in the kingdom of God, and I cherish the hope that I can follow faithfully the example of my parents. I give them first credit for having taught me the gospel of Jesus Christ, and taught it to me so faithfully and earnestly that I have never been beset with doubts. I thank them for the teaching they gave me in reverence, and in reverencing the authorities of the

Church. It was the spirit of my father, somewhat like John the Baptist when he beheld the Savior approaching, when he said, "Behold the Lamb of God that taketh away the sins of the world." In my father's home, when the authorities of the Church visited us, we reverently looked upon them as men of God. I thank the Lord that that spirit has remained with me unto this day; that I reverence my brethren as men of God, for I never have yet received in all my life any teaching from any of the authorities of this Church that has not been for my good.

I thank the Lord for a gospel which puts restraint upon me, which demands of me that I keep myself free from the sins of the world; which demands of me that I take care of my tabernacle, that it shall not be defiled with liquor nor with tobacco, nor with tea nor with coffee; which demands of me that I shall not blaspheme, that I cannot excuse myself if I become angry and take the name of God in vain, that I shall reverence the name of the Lord, and never speak it only in devotion and in the deepest reverence. I thank the Lord that the gospel demands of me that I shall not wrap myself up in selfishness, but that I shall give, that I shall give in tithes and in donations, that I shall impart unto my fellow men, and for the work of the Lord. I thank the Lord that the gospel demands of me that I shall not be so selfish that when I have a truth I shall keep that truth to myself, but that it is my privilege and my duty to bear testimony of this to those who know not of this restored gospel. I thank the Lord that I am associated as I am with the people who serve the Lord. I hope and

believe that our people do so live that the stranger who comes among us—and strangers are multiplying in our midst—that they discover, as they associate with us, that it is no idle statement when we say that we believe in being honest, chaste, virtuous, benevolent, and in doing good unto all men.

I thank the Lord that this spirit that has come down to me from my father has also made itself manifest in our children, and I hope that I will not be charged with speaking in any personal way but only as all fathers feel, I believe. When we came out of a priesthood meeting the other day, where a call had been made for missionaries, my son a young man but eighteen years of age, when I came home said, "Papa, do you think I am old enough to go abroad and proclaim the gospel? I would like to accept that mission." My heart was melted with joy when that boy made that voluntary offer. "I will go abroad and proclaim the gospel of Jesus Christ." I said to his mother, "Is he old enough, Mama? Can we spare him, or will he not be more efficient in a year or two?" I don't know, right now, what I ought to do, but yet I thank the Lord for the spirit that prompted the boy to proffer to go abroad and proclaim the gospel of Jesus Christ, to feel in his youth that it is the truth. I believe that the gospel demands of you and me not that we wait till our age is advanced and then give our service, but that we give the strength of our youth, the strength of our manhood, the best that we possess, all that we have and all that we are for the Church and kingdom of God. If this gospel is anything it is everything to us, for the Spirit of God hath borne witness to our spirit until we know;

we know we speak the truth when we say that God has spoken again in this day and age of the world, and revealed His everlasting gospel for the redemption of the world.

I thank the Lord that we do not have to wait entirely for our reward in the life to come, but that every honest Latter-day Saint who serves God and keeps his commandments receives his reward day by day in the inspiration of the Almighty which comes unto him, and in the satisfaction that he receives in his soul. No man serves God that does not feel the influence of the Spirit of God, the Spirit testifying unto his soul that his course in life is approved of the Lord. I bear testimony that I know that the gospel is true. The Lord has revealed it to me, and I hope and pray that I shall live so humbly that this testimony shall never leave me.

I believe that I have discovered, and that I know that no man ever loses the faith so long as his life is in harmony with the requirements of the gospel. In our stake of Zion, whenever you hear a man complain, or a man who has doubts, you only have to look around and make a little inquiry and you will discover that that man has grown lax in his duty, or has done that which has bereft him of the Spirit of the Lord, and then he is affected with doubt and fault-finding. I said to one of my missionary companions, one of my associates, after a lapse of a few years, "I want to speak to you, my brother. Where is the faith, where is the testimony that you bore when you first came home?" "Oh, Brother Hinckley," he said, "it is different with me now. I do not have that testimony, I do not feel as I did." I said, "Why not?" and he answered, "I am

broadier." I said, "Are you broader?" Did you not feel good when you bore that testimony?" "Yes." "Was it not an honest testimony?" "Yes." "Then tell me, brother, answer me a few questions honestly. Are you living as you should?" "Do you remember your prayers?" Are you observing the Word of Wisdom? Do you pay your tithing? Do you go to the house of the Lord on the Sabbath day and keep it holy, and do you worship Him?" "No," he replied, "I do not. I do not pray. Once in a while I take a cigar. Once in a while I drink a little beer," and he added "You have got too narrow." My brethren and sisters, I am pleased to bear this testimony to you that, after saying this, perhaps three years, that same man narrowed in from this, as he called it, broad view, he repented, he ceased to smoke, ceased to partake of the glass of beer, he again sought the Lord in prayer, and today he bears the testimony which he bore when he first came home from his mission.

Our safety is in a life of service, and the danger that comes to us is in the first neglect of a small duty, which leads to greater neglect and finally to the loss of the Spirit of God. The Lord bless us, and help us to be true and faithful from now and henceforth, I pray in the name of Jesus. Amen.

The congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Elder Mark Austin.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The congregation sang the hymn :

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Prayer was offered by Elder Wm. T. Jack.

The congregation sang the hymn :

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

ELDER MILTON H. WELLING.

(President of Bear River Stake.)

I believe, my brethren and sisters, some great men have said that one-third of an individual's character is formed before he comes into the world; that the prenatal influences which have gone into the building up of his personality have predisposed him to certain lines of thought and activity, after he has been born among the children of men. It is said, also, that one-third of one's character is due to his own self-effort; the things that he accomplishes, or strives to accomplish, go into the making of his character; and that one-third of his being is made up from the environment with which he is associated during his sojourn here upon the earth; that men with whom he associates and whom he meets from day to day, have some influence in the

shaping of his character. If that doctrine is true, I ought to be at least one-third good, because I have grown up under the teachings, the testimony and the influence of men and women of God. As I have listened to the testimony and the teachings of the servants of God, during this conference, I felt that every young man in Israel ought to feel as I did, that we ought to be partly good at any rate, by reason of the testimony and teachings that come to us from the servants of the living God.

I can never remember the time in my life when there was not taught to me, at my mother's knee, and later on in all of the organizations of this Church, to reverence and revere the priesthood of the living God. I am glad that I can say to you that my parents were members of this Church; that my grandparents were associate with the organization of this Church in the very beginning; that they walked and talked and labored with the Prophet Joseph Smith, and with his associates, in the beginning of the organization of this Church. I cannot remember the day when I have ever heard one of these progenitors of mine speak a disrespectful word of one of the leaders of Israel; and so I want to say that my training predisposes me to accept the testimony and the teachings of my brethren who teach us the word of the Lord from day to day, the general authorities of the Church who come into our stakes occasionally to give us the word of the Lord, and those who preach to us from this pulpit during the general conference of the Church.

I have heard it said many times, by men who are older than I am, that we young men of Israel today

are living in an especially favored dispensation; that we have been blessed above our fathers and mothers who came here, who sought out this land and who established this empire in the Rocky Mountains. I sometimes have doubts in my own mind whether or not we are so especially favored as they would have us believe that we are. My father, my grandfather, and my grand-mother walked and talked with the Prophet Joseph Smith; they received his testimony and his teachings; and I don't believe that there was any power in the world that could have persuaded them to turn against the truths of the gospel. It is true that we have more of book learning, and have greater opportunities to study the sciences and the arts. It is quite true that young men in Israel today are surrounded by opportunities for intellectual growth and advancement which our parents did not receive; but I want to call attention to the fact, this afternoon, that the Prophet of the Lord, seventy and eighty years ago was teaching to the Latter-day Saints, some of the greatest truths that have ever been revealed to the world, before they had ever been dreamed of by the men who are writing the books of science of the present day. I am not so certain but that those men and women who received those divine truths direct from the testimony and teachings of Joseph Smith, the Prophet, were in a much better position intellectually, as well as in all other ways, than are the boys and girls who seek to learn those same truths today from books that have been written. I know of one thing, that the testimony of the truth was just as strongly in the hearts of our parents as we can hope to have it

in our hearts today. I hope and pray that the lives of Latter-day Saints today, the lives of young men in the Church today, could as nearly conform to the teachings of the servants of God as did the life and character and testimony and teaching of our fathers and mothers, who have preceded us.

I find that there is a spirit, occasionally, in the hearts of young people in the Church today, to treat lightly some of the things that ought to be held very sacred by them. I find, occasionally, not frequently, because I believe I come from a section of this Church where men are living their religion quite as faithfully and quite as well as the average Latter-day Saints; but I find a disposition among some of our boys and girls to speak lightly of some of the doctrines of the Church, to speak lightly of an appointment to perform a special mission or a special duty in the Church. I find in their hearts occasionally, as I minister among them, a disposition to treat lightly a call to perform a special service for the Church among the Latter-day Saints today. Now, as I recall the history of this Church in the past, it was not so when the Prophet of the Lord spoke. I remember an instance in the history of the Church where the Prophet declared that the quorum of the Twelve Apostles should depart for foreign lands to open up missions and to preach the gospel, and where it appeared to be a physical impossibility, on account of the sickness of those men, to accomplish that which the Prophet had declared should be accomplished; and the enemies of this people were gloating over the fact that the time had come to prove that Joseph Smith was not a proph-

et of the living God. But the time arrived, and when it did arrive, these men of God of a former generation had gotten up from their beds, had left their wives and families, some of them in very great distress, had assembled themselves together upon the site of the temple, had prayed to the Lord and had gone forth in the accomplishment of that which the Lord had required of them. I wonder some times if there is the same spirit of determination, the same desire to serve our Father in heaven, the same desire to go forth in the accomplishment of those things which He has for men to accomplish today, in the hearts of our boys and girls, as there was in that day. I very sincerely hope that it is true. I very sincerely believe also that when the young men of this Church are put to the test, that they will prove faithful and true.

I know that God has established this work in the hearts of the children of men. I know that it is true, and I know that that same testimony is lying, sometimes a little dormant, but always in the hearts of the men and women and young people in this Church who are striving to live their religion. I believe that this Church is a Church of service; that no men can hope to succeed, that no woman can hope to succeed, that no individual in the world will be happy or contented in the Church unless they are devoting themselves to the building up and strengthening of the Church. That is the way it is in our stake of Zion. Those individuals that are busy, those who are attending to their duties, are the individuals who are happy, who are contented, who have no fault to find with their bishop, who haven't

any fault to find with the presidency of the stake, or the general authorities of the Church who come into our midst to instruct us. They have no fault to find with their ward teachers; and I am very grateful for the fact that I believe there is a revival of the feeling that there is a necessity for the work of teaching among the Latter-day Saints. We find that it is so in our stake; and those wards of our stake of Zion where one hundred per cent of the people are visited each month are the wards that have no trouble in them, where the people are united, and where the Latter-day Saints are working together unitedly, helpfully, and successfully for the accomplishment of the work of God as I believe they ever did in the history of this Church. But if I find an individual who is indifferent, an individual who is lukewarm, I soon discover that he is not attending his sacrament meetings, and not attending to the duty that the Bishop has asked him to perform in the Church.

Now, I very greatly rejoice in a testimony of the truth of this gospel. It is more priceless to me than all the wealth of the world possibly could be, and I pray that it may be so in the hearts of my brethren and sisters; that we may, during the sessions of this conference, receive the testimony of these men of God who have been called here to act as prophets and apostles of the Lord Jesus Christ. When we go to our homes in the different stakes in Zion, I trust we may take home their teachings, and let us talk about it around the firesides, as our parents used to talk about it in the generation that is past. I very well remember in my boyhood days that there was not a subject of

more engrossing interest, not a subject that would bring together the family of my father any more interestedly than one in which we met together to discuss and talk over the teachings of the servants of the living God.

May God help us to be faithful and true, as young men in Israel, and to accomplish the full purpose and destiny of our mission here upon the earth, is my prayer for each one in the name of Jesus. Amen.

ELDER WILLIAM A. HYDE.

(President of Pocatello Stake.)

My beloved brethren and sisters, whether or not I shall be able to rise to the height of this occasion, I feel that the people of my stake are honored in the opportunity that is offered me this afternoon of representing them. I have had great pleasure in the proceedings of the conference thus far, and feel that I have had distinct benefit personally; that in the remarks that have been made there has come to me strength and satisfaction that I have needed, and I would feel well repaid even if at this moment the conference were discontinued. I am looking now into the faces of several thousand people with intellects diversified, no two individuals perhaps thinking along the same lines upon ordinary themes, but assembled with the one purpose in heart, united in one desire to serve the Lord and to keep His commandments, and representing, as I believe, the strength, purpose, and power of latter-day Israel.

I think that if there is any one thing needed to be remembered by the Latter-day Saints it is the in-

junction contained in a passage that is to be found in the revelations of the Lord, that contains, I believe, more than any other statement of its length, a key to the lives of the Latter-day Saints: "Seek diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." In my opinion that contains an epitome of wise instruction to the Latter-day Saints. We know with full assurance that it is our duty to seek diligently; that the Lord does not give to him who does not seek; that to every man who seeks, the way shall be open; to him who knocks there will come a ready answer. The lives of Latter-day Saints, the philosophy that they have acquired, or have received, has made them feel that everything they receive is a result of efforts that they put forth. It is important that men should pray always, that hearts should be constantly uplifting to God for His guidance and direction, and that in all we do, we should seek for the inspiration of His Holy Spirit. But, of the three injunctions, I think this to be not the least, that we should be believing. Throughout all the generations of men, as far as my observation goes, I have noticed that one of the great stumbling blocks or faults in the way of mankind, is lack of ability to believe. I am daily in the midst of men who come in constant contact with the same truths that appeal to me, who have had laid before them the truths that have convinced me. I meet men who are honest, as far as I am able to judge, in all their dealings and acts with mankind, yet they do not always see as I see, or think as I think, or believe as I be-

lieve. Nevertheless, I know in my soul that the things I look upon as being the ideals of life, are things that will lead me to salvation, and that if others would believe them they also would be led unto salvation; but it seems impossible for them to understand them or to esteem them as I do.

I wonder if among the Latter-day Saints there are those who, possibly, receive and accept, unthinkingly, the principles that are laid down before us, and the precepts that are given for our guidance day by day. That passive reception of these things is not evidence of full and entire belief. There should be no "doubting Thomases" among us. It is better to believe without seeing; better to believe by the evidences of the word that come to us from time to time in the pages of history. In histories that have been given of the lives of prophets and patriarchs of old there have been great events recorded that are not believed by many of the advanced minds of the present time. Robert G. Ingersoll wrote a book upon the mistakes of Moses; and the doings of Moses have been made a by-word in the mouths of scientific men. Great things that are recorded of the miracles performed during the early history of the world are looked upon as being mere figments of the imaginations of men, attempts to play upon the credulity of their fellow-men. We read of the miraculous journey of the children of Israel across the wilderness, their pathway preceded by a pillar of fire by night and a cloud by day. We read of the striking of the rock, and the emerging therefrom of the hidden waters. We read of Joshua commanding the sun to stand still. All these things are accepted in the

minds of some as true, and in the minds of others as being unbelievable. Today, in the history of the world, and of the Church, with which we are directly or indirectly associated, there have been miracles quite as great. There have been marvelous happenings in the lives of the Latter-day Saints that should elevate our minds to a knowledge of the fact that God is as near today as He has ever been in the history of the world. It is His purpose, day by day, to speak to us in one way or another, either by history or by the things that are now being fulfilled, of past prophecy or some other evidence that calls to us from the great Author of our being, with the endeavor to lead us into the way of righteousness. Those who believe, whose minds are open to receive the inspiration of the Holy Spirit, are the ones who are in the line of safety; while those whose minds are inclined to skepticism, who think that it is necessary to prove by actual demonstration, as one would prove the principles of geometry, are the ones who will not receive the reward of the believer.

There are many problems confronting the Latter-day Saints at the present time. Never in the history of the Church, in modern times or in ancient days, have there been greater problems. The discoveries of the day, the inventions of mankind, the political problems, all unite to form complications so great, so difficult of understanding; that they operate upon the minds of individuals and turn them from a contemplation of the most important things in life. In the midst of all these things we become distracted, our thoughts are drawn from the ideals of our religion, not centered upon the promises of God to us. There

is yet to be revealed things that will test the faith of the Latter-day Saints, and require that their belief be given readily and as cheerfully as if accompanied by tangible evidence. Therefore, in my opinion, the key that was given by the Prophet Joseph Smith is a very valuable one; the Latter-day Saints ought to study, with all due purpose of heart, the progress of the work, and endeavor to comprehend, under the influence of the Holy Spirit, the ground upon which they stand. Our minds ought to be open to the influences derived from such meetings as these. When inspired men speak to us we should accept the truth or divinity of the word that we hear, not lay it aside as being of no further use, but make it a part of our mental and spiritual possessions. In this way these conferences become of great value to us, uniting the many individuals who come together from the far borders of the Church, with their varied problems; fusing us, as it were, into a perfect body, making of us the strong and powerful organization which it is necessary for us to be in order to fulfil the purposes of God.

I bear my testimony to the truth of this work. I feel that if the spirit of my father were so he could see me now he would be proud that I have been honored with this position. I am glad to honor his name. It was said of him, by one of the Church authorities, who is present upon this stand today, that, like Nathaniel of old, he was a man without guile. His son may not reach that distinction, but I endeavor to follow in his footsteps, and heed the injunctions of those who have been the Church leaders in this day and dispensation in which God has restored His gospel

to the earth. May the Lord add His blessing to us and continue with an increased portion of His Spirit during the remainder of this conference, is my prayer in the name of Jesus Christ, Amen.

ELDER FRANK Y. TAYLOR.

(President of Granite Stake.)

I trust, my brethren and sisters, that the same good spirit that has accompanied the former speakers may abide with me this afternoon in the few remarks that I shall make unto you. I rejoiced in the testimonies that have been borne. Particularly was I well pleased yesterday morning, in the splendid testimony and word of counsel pertaining to the callings of the priesthood and the organizations in the Church, that was presented to us by our President. I have also enjoyed the thoughts that many of the presidents of stakes have given unto us, relative to their thankfulness in belonging to this Church, and for the parenthood that has given them birth. I also am grateful for the gospel of Jesus Christ. I believe in it, and if I have any virtue in me I think I owe it to my faith in this great and glorious work. It is part of my being; and I have faith and hope that, if I can only be true to the end, I will be acceptable in my Heavenly Father's sight.

I am very grateful for my splendid parents. When I look back upon the truth, the dignity, the grace, and the grandeur of my father, I feel that I would at least be very recreant if I did not amount to something, and attempt in my feeble way to carry on the splendid work that he devoted his life to. I feel that I owe it to him that I shall

try to magnify righteousness in the earth and do that which is good. When I think of my splendid mother her devotion to the work, to the cause, and her solicitude in my behalf, I feel that I could not hold up my head and look woman-kind in the face unless I led a pure and righteous life. I am grateful that I have had this care over me in my youth and that I have had a good example and good teachings to guide and direct me in the ways of righteousness and truth. I feel that I owe them a great debt of gratitude.

Like one of the other speakers who addressed us this morning, I admire and have respect for and love the authorities in this Church. I have known them all, from President Brigham Young down; and I have never listened to teachings from their lips but what were elevating and would bless me, and tend to make me a better man, if I would only follow their admonitions. Their lives, so far as I have known them, have been an inspiration to me, and have been a guide post to me during my life to lead me in the way of that which is good and virtuous. I hope that I will be able to conduct my life in that kind of a way that I also shall be an example to future generations; that I also shall have that power and influence by which I can control my children, and that they shall be a credit and an honor to this Church, and bring no reproach upon it or upon the work of the Lord.

I want to say, in connection with this thought, that I believe that we parents owe something to this Church, that we may carry on the splendid work that our fathers and our mothers have set out so well, and laid such a splendid foundation

for us to build upon. I think we owe it to this Church, we owe it to our boys and girls, to give evidence by our lives that the man who holds any position in the priesthood of Almighty God is a worthy example to future generations, that he conducts his life in a manner that is sweet, clean and wholesome, and that every boy and every girl who sees anyone who holds the priesthood walking along the streets of our cities or through our valleys, may look upon that man and behold a righteous person in whose footsteps they will delight to follow. I think we should order our homes in that manner by which our example will teach our boys and girls the right way of living.

I wish that we as Latter-day Saints, especially we fathers, would devote more attention to our own, to our children. Never mind quite so much about having barns that are filled, and flocks upon a thousand hills, and a credit that cannot be impeached. These things are all good in their place; but I want to tell you, that which will bring credit, pleasure and happiness to you, all the days of your life, is a righteous son and a virtuous and beautiful daughter; it is through them that we are going to be exalted and blest, and have pleasure in our Heavenly Father's kingdom. It seems to me that they should have our best thought, our best attention, and our best time—the loved ones that the Lord our God has given us. Whenever I saw my father walk anywhere, I recognized his righteousness, his example, his truth and devotion to this work, I rejoiced all over, and I had pleasure in witnessing that which he did. All the days of my life I have tried, with all the strength and power that

I have had, to tread in his footsteps, and I want my children to try to emulate that kind of an example. I believe that we should start at home in the teaching of our boys and girls. We have splendid auxiliary organizations. Who can estimate the good that our Sabbath Schools are doing, which take hold of our children when they are little ones, and nurture them, and guide them along until they become strong and vigorous in the work of the Lord? Who can estimate the value of the Primaries, and the Religion Class organization, and our Young Men's and Young Ladies' Mutual Improvement organizations that are working for the building up of our people? But, I sometimes think that many of our parents leave entirely too much to these organizations to educate their boys and girls in the fear of the Lord, and it does not seem that it is right. I don't feel that the responsibility of my boys' and girls' education depends upon these organizations, as much good as they are doing. I recognize that when I go back to my Heavenly Father's presence He will inquire of me—not the Sunday School superintendent—what I have been doing for my boys and girls. I believe we should gather our children around us, more often, around the fireside; that we should be a better companion with our boy, get up close to him, know him, become acquainted with him, and have him know us; and get so close to our girls that there is never a secret between them and us so that they cannot come to us. I believe that we would have greater rejoicing, and that there would be less sorrow among people, less of our children go wrong, if we would only spend

just a little more time with them ourselves; get up close to them, look them in the eye, be a companion with the loved ones that the Lord our God has given us. I believe, generally speaking, that if the people in the Church would follow that example a splendid result would accrue therefrom.

I remember, a few days ago, in listening to the testimony of some brethren in a high-priests' meeting, and they were generally speaking of the blessings of the Lord to them in a temporal way. Many of the brethren stated they had received some wonderful blessings from our Heavenly Father along temporal lines. Some of them told of this prominent position that their boy occupied, and how their girls shone socially in some place, and so forth, and how the Lord had blest them with the good things of the earth, so that they were rich and had no need to want. Then another man, a splendid character, that I know well, got up and bore his testimony, he said: "I haven't a big bank account; I am a poor man. I haven't a son that occupies a prominent position in the world, as far as the world goes, and I haven't a girl that shines much socially in the world; but I have a little cottage, and I have a large family that I am proud of. Every night I know where every one of my boys and girls are, and there is perfect harmony. We love one another; we are united; there are no secrets apart from one another; and we are bound together by the fellowship of love. Every one of my boys has a good education, so have my girls; every one of them has a testimony of the gospel of Jesus Christ; and every one of them are clean, sweet

and honorable, and they are a credit to the Church of Christ." I thought in my soul how rich is that man who can put his hand upon his boys and girls at all times of the day and night, and know that they are safe and that they love the work of the Lord. I feel, my brethren and sisters, that we owe to this Church, as far as it is possible, that we see to it that our boys and girls do that which is just right, and wherever they go, let us not loose our hold on them, but, if need be, let us go after them, if they be in the desert or in the mountains, or wherever they may be; the Lord our God expects us, as fathers and mothers, that we take care and nurture and love our own, and bring them into the fold of the Lord Jesus Christ.

May the Lord bless us. May His spirit abide with us; and may the youth of Zion, that are growing up today, be just as faithful and true to the work of the Lord as their fathers and mothers have been. I believe they will be; I don't think that we need to fear the second, third, fourth, or fifth generation, because the spirit of truth is in the hearts of the Latter-day Saints. I believe our boys and girls are going to keep themselves clean, pure and unspotted from the sins and wickedness of the world, to the end that the light and Spirit of the Lord our God will rest down upon them, and the revelations of the Lord will be with them to lead them in the way of truth; that Zion shall glory in their righteousness and truth, which I pray, in the name of Jesus Christ. Amen.

"The plains of Peace," a tenor solo, was rendered by Elder Robert Siddoway.

ELDER LOUIS W. SHURTLIFF.

(President of Weber Stake.)

My beloved brethren and sisters: The President said that he wanted me to bear my testimony for a few moments.

I rejoice exceedingly in the truths of the gospel. I have enjoyed myself in all of the sessions of this conference. I am pleased to have the privilege of meeting with the Saints of God, and I am thankful that my life has been associated with this Church. I am of the third generation of my family in the Church; my grandfather and my father before me, Newman A. Shurtliff, having joined the Church and gathered in Kirtland and followed the destinies of the Church from then until he came here to Utah, settling in Weber County, remaining there until his death. I am thankful for the associations of my brethren who preside over us. I have endeavored to be benefited by their instructions and counsels, and to carry them out in my life. I have been honored to know, to be acquainted with, and to labor with and under the direction of all of the presidents from President Brigham Young. I remember full well the first foreign mission on which I was sent, when a number of us were selected, over in the old assembly hall or tabernacle, that stood in the corner in sixty-seven, to go to Europe. Previous to that it was my good fortune to be called to the Salmon River mission, during my early manhood, or boyhood almost. I can say that the inspiration of heaven has followed the counsel of the servants of God, in all the history of this Church as far as I am aware. I know that these men are

men of God. I know that the principles of the everlasting gospel, as revealed through the Prophet Joseph Smith, are true and will save men and women. I feel grateful that my eyes beheld the Prophet Joseph Smith. Although I was but a child I had opportunities of seeing him, and playing around his house with some of the sons of the prophet and patriarch, and other prominent brethren, early members of the Church.

I have the honor to preside over the Weber Stake of Zion. It is only a short time ago that the Weber Stake included all of Weber County, but it has been divided into three stakes, and we have all that we can do now. The stake that I preside over has eight thousand people in it, or thereabouts, and the other stakes nearly as many. The union, love and fellowship that exist among the Saints is a joy to not only myself but to those associated with me in the ministry.

I pray God to bless these our leaders, and fill them with the Holy Ghost and with power to proclaim His word; and give us who are laboring in the cause, an earnest desire to carry out every counsel and advice given, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

The brethren and sisters will begin to realize that the third generation is considerably in evidence during this conference; for those to whom we have listened, so far, have generally been of the third and fourth generations. I claim to be, one of the fourth generation myself, and I can produce in the neighborhood of a dozen of the fifth generation who are as good as any others.

ELDER HEBER C. AUSTIN.

(President of Bingham Stake.)

I feel that it will not be possible for me to profitably occupy this position, even for a few moments, unless I am aided and assisted by the faith and prayers of the Latter-day Saints. It goes without saying that I am very much surprised to be called upon to speak to you. I delight in the testimonies of the speakers, and in the spirit of this conference, like the other brethren who have spoken to us this afternoon, and in the different sessions of this conference. I have been edified and instructed in the counsels and in the testimonies of my brethren who have spoken to us, and I have learned more concerning my duties by listening to the instructions that have been given to us. I was especially impressed with the words of President Smith, in the opening session of this conference. I was delighted to hear him instruct the brethren as to their duties, and their authority in the callings of the priesthood. There has been, and is now perhaps, a lack of perfect understanding concerning those things; but I think those of us who listened to his remarks will find ourselves set right on these things.

I hail from a stake in the north, and I have wondered why we had such splendid good people up in that part, until I heard President Murdock, this morning, tell us that the goodness of his people was measured by the altitude that they live in. We, too, have a splendid people, no better I suppose anywhere in the Church; but we have not yet reached perfection. We have those among us who are somewhat indifferent. We have those among us who, perhaps, do not fully appreciate the responsibilities

that are resting upon them as Latter-day Saints, and as men holding the priesthood who have been called to labor in the Lord's vineyard, and who have been given authority to officiate in His name, but I feel justified in saying that we have a good lot of people in the north, and I believe the same thing is true of all the stakes of Zion in that section.

You know we have the brethren of the general authorities visit us from time to time. Every three months we are blessed by having some of the quorum of the twelve, and the council of seventies, and other brethren come to instruct us in our duties; and we profit by their visits and by their instruction. We are laboring unitedly together. There is no contention in the part where I live. We are an industrious people. We are tilling the soil, producing the things that are necessary to sustain life, and the Lord is blessing us in our efforts, and we acknowledge the hand of the Lord in all of these things. We are united in our support of the authorities of the Church. I have never heard a man or woman in the Bingham stake of Zion who have found it in their hearts to criticize or find fault with our brethren who preside over us; and for this I am grateful. For this I thank the Lord because I know that these men have been called by the inspiration of the Lord, that they are clothed with authority to officiate in His name, and that they are mouth-pieces of the Lord to us. We are ready and pleased to accept their counsel as they come and bring it to us. We rejoice in mingling together in these conferences. I am of the opinion that it would be impossible for men, no matter if they were wicked, to mingle with a body of men and

women like we find in these gatherings of the general conferences, without being strengthened. Our leaders are determined to serve the Lord, let come what will.

Well, my brethren and sisters, you have now learned that I am not a public speaker; I am an ordinary farmer, I am laboring in the tilling of the soil; but I rejoice in the gospel of Jesus Christ, I know that it is true. I know that these brethren whom we are associated with have been called of the Lord, and I sustain them with all my heart, with all my power, and influence; and so do the people whom I have the honor to preside over.

I pray that the Lord will bless us and be with us to the end of our days, and I ask it in the name of Jesus. Amen.

ELDER OLEEN N. STOHL.

(President of Box Elder Stake.)

My dear brethren and sisters: I am very thankful that I am among the number who have been born of goodly parents, who have taught us the gospel of Jesus Christ in our youth, and that I can say I belong to the third generation. I haven't any fear of the outcome of the third generation, or the other generations, if the parents in the Church will be true and faithful to the gospel and teach it to their children. Neither my parents nor grandparents were acquainted with the Prophet Joseph Smith; they did not embrace the gospel until some years after his death, but I am glad that they had a burning testimony in their souls that he indeed was a prophet of the living God, and they have taught that to their children.

I am thankful it is not necessary that one should have seen the

Prophet Joseph Smith in order to enjoy this testimony. While I realize it was a pleasure and satisfaction, to those who were acquainted with him, to have seen and mingled with him, and thus learn of his greatness, his goodness and his prophetic powers, I am thankful that the Spirit of God gives to us the testimony that he was indeed a prophet of the Lord. I was impressed this afternoon while the brethren were speaking of the experience of Thomas, who would not believe that the Savior had risen from the grave until he could see Him. When Thomas beheld Him and exclaimed that it was his Lord, Jesus said, "Thomas, thou hast seen and thou believest. Blessed are those who have not seen and yet believe."

The spirit, the power of God, is in this work; it has been in it from the very beginning. It is in it today; and the same spirit, the same power is directing it and influencing those who preside over the Church today as it has done since its first organization. I was impressed with this thought at the close of President Smith's remarks yesterday morning. I remember the final passages in that great revelation on priesthood in the Book of Covenants. After the duties of the priesthood are severally made known, clearly and explicitly, the Lord says through the prophet: "Now let every man learn his duty and act in the office to which he is appointed, in all diligence;" and I thought that this very beautifully summed up, in connection with that revelation, the remarks of President Smith to us. If we could only carry out that admonition and every man and woman learn his or her duty, and act in the office to which

they are appointed, in all diligence, then God would bless them and they would be successful in their labors. What a wonderful improvement we could make in our work and in the Church if we would do this.

Oh how thankful we should be for the gospel. When I read the revelations that were given to the Prophet Joseph, I marvel how well they apply to the Church even in this day, seventy and eighty years and more after they were given. If we could only carry out the suggestions made in the revelations in relation to the training of our children, as were made known to him away back in eighteen thirty-three, we would have the condition existing among us that President Frank Y. Taylor referred to here this afternoon. Our gospel is complete. The instructions, revelations and counsel that have been given to us are perfect. There is sufficient for us to do if we will only strive with all our power and might to carry it out.

I am glad for the testimony that I have of the divinity of this work. I know that the signs follow the believer in the Church, that they are following the believers today; and that our Father is pouring out His blessings upon His children, in keeping with their faithfulness and obedience to the gospel, as much today as He ever did before. This is my testimony. I know that those who preside over the Church today are our Father's servants, acknowledged of Him to be our leaders, and that they are His mouth-pieces unto us children in this work. Now I pray the blessings of the Lord upon us.

We have all rejoiced in the spirit of this conference thus far. We

shall continue to rejoice in it, and I know that the power and the blessings of the Lord will continue with us and bless us, and that we shall go on and accomplish the work that is required of us as His children. May our Father bless us to this end, I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn :

There is beauty all around,
When there's love at home.
There is joy in every sound,
When there's love at home,
Peace and plenty there abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home.

Benediction was pronounced by Patriarch Hyrum G. Smith.

Conference adjourned until 10 a. m., Sunday, April 6th, 1913.

AUDITOR'S REPORT.

At the general meeting of the Priesthood, on Saturday evening, April 5th, 1913, in the Tabernacle, the following report was read :

Salt Lake City, Utah, April, 1913.

Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Presidency of the Church of Jesus Christ of Latter-day Saints:

DEAR BRETHREN: We, the undersigned, Committee of Auditors, as sustained at the last General Conference, beg leave to report: That we have completed the annual Audit of the books of the Trustee-in-Trust, and also those of the Presiding Bishop's office, which are auxiliary thereto, and beg leave to say: that we found the books and accounts in both of these departments in excellent condition. The accounts are accurately, concisely and intelligently kept, and from a bookkeeper's standpoint, they leave but little, if anything, to be desired. When your committee was first appointed, some years ago, we then found the books of these departments in good shape, but from year to year we note improvements which add to their conciseness and make them more easy of audit. We think it proper to also state that the statistical department of the Presiding Bishop's Office is also kept in a very intelligent manner. These statis-

tics are voluminous and yet the future will demonstrate they are of great value, for they demonstrate by comparison of one year with another, the growth and prosperity of the Church.

After careful and thorough examination of all the books of the Trustee-in-Trust and Presiding Bishop's Offices, showing all receipts and disbursements of the funds of the Church, your committee unhesitatingly report that all expenditures of the Church funds have been made for legitimate Church purposes.

We beg to acknowledge the very efficient services rendered us by Brother Arthur Winter, of the Trustee-in-Trust's Office, and of the brethren in the Presiding Bishop's Office, in throwing open to us every avenue for our inspection, which enabled us to get a clear and comprehensive view of all the matters that came within our purview.

We are, very respectfully,

Your brethren,

W. W. RITER,

JOHN C. CUTLER,

JOSEPH S. WELLS,

HEBER SCOWCROFT,

H. H. ROLAPP.

On motion, the foregoing report was received and approved, by unanimous vote of the Priesthood assembled.

THIRD DAY.

Conference was resumed in the Tabernacle, at 10 a. m., Sunday, April 6th; President Joseph F. Smith presiding.

President Smith announced that, for the benefit of the great number of people unable to obtain admission to the Tabernacle, overflow meetings will be held in the adjoining Assembly Hall this morning, and afternoon, and in the Barratt Hall at 2 p. m.

The Tabernacle Choir sang the hymn:

Hark! listen to the trumpeters!
They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

Prayer was offered by Elder Gustave A. Iverson.

The choir sang the hymn:
Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will shed its life and light abroad.

PREST. CHARLES W. PENROSE.

"Mormons" of Third and Fourth Generations firm in the Faith.—The Science of Eugenics.—False and Delusive Spirits.—Divine Revelations to Guide the Church come only through the Head of the Church.—Caution against Deceivers who are themselves Deceived.—God's house a house of Order.—Permanence and Perpetuity of the Church.—Its final triumph.

I feel that I am greatly privileged in having the opportunity of assem-

bling with the Saints this morning in General Conference, and have been blessed from the beginning of our services through all the sessions that have been held. We have had a glorious time; that is, I have, and everybody to whom I have spoken concerning our meetings, expressed the same feeling. The Spirit of the Lord has been with us, and our brethren who have addressed the congregations have been inspired by that one Spirit which the Lord has given to his people who have obeyed the laws of the Gospel. Our brethren who have addressed us have been, chiefly, so they have informed us, men belonging to the third and fourth generation of those who have received the gospel in the latter days. This has impressed me very much. You doubtless have heard the prediction of some of our scientific men in the nation that the test of "Mormonism" would come with the third or fourth generation of its followers. They seem to have the idea that as time rolls on, the Latter-day Saints, or "Mormons" as they call us, will begin to depart from the Faith of their forefathers, and be led away into different paths, just as the world has been, and as one noted man hoped we would become, "like the rest of us." But our brethren who have spoken to us during the conference, occupying prominent and responsible places in the Church, have shown to us that they are true Latter-day Saints. The spirit that they bear with them, and that accompanies

their fervent testimonies, shows us that they are fully and entirely in the work of the Lord in the latter days; and this has gladdened my heart. I am proud also of the generations that are coming, and I believe that they will improve as the years go on, because there is always room for improvement with individuals and with the generations that come, when the fathers obey the commandments of God and teach the Truth to their children. Now, I don't happen to be in this grand and noble class of men,—I say that advisedly, about their character, for I remember reading in the Bible, in the Psalms, a prediction like this: "It shall be said of this and that man that he was born in Zion, and the Highest himself shall establish her;" so that it is really a privilege and a blessing to be born in Zion, of goodly parents, of men and women who have been obedient to the gospel, and who had the Spirit of the Lord upon them, even before the birth of these good men who have spoken to us.

The science of eugenics is taking a great hold upon some minds in the United States, and is being followed, I hope not too far, among the people called Latter-day Saints. It is a good thing to learn how a righteous and stalwart generation can be brought forth, strong spiritually as well as physically; strong mentally, endowed with all the powers that should belong to the sons and daughters of God in humanity. And I hail with pleasure the efforts that are being put forth in this direction; for prenatal influences are very powerful, and when the time comes that people understand the laws that pertain to the production of the human species, and are at least as particular in re-

gard to these matters as in regard to the raising of fine stock of different kinds, I believe a new and better generation will be brought forth, so that the predictions of the prophets may be fulfilled, and that children will not be cut down by disease in their infancy or childhood, but, to use the words of the prophet, that "a man shall live to the age of a tree;" (if it means a grand old oak tree, that is a pretty good length of time); and that the time will come when the children that will be born and grow up to that great age, shall not have to be buried in the ground, but shall be quickened by the power of God and changed so as to pass from mortality to immortality, as some very few of the earth's inhabitants have been translated by special dispensation of Divine Providence.

I said I did not happen to belong to the class of those that have been born in Zion, or who were born of parents who received the gospel. I am the only one of the family to which I belong who has come out of the world into the Church of Christ. I have done my best to try and bring my relatives to a full understanding of the gospel, but have not been successful. I recognize the hand of Providence in this, as far as I am individually concerned. Perhaps if I had had the way smoothed before me to receive the gospel I might not have developed some talents that the Lord has brought forth in me. I might not have had force and power developed in me to resist evil, and to lay hold of the good, but, by the very struggles that I have had to make alone from my boyhood upward, I feel that God has blessed me and strengthened me, so that when times of testing came in various condi-

tions and capacities, I was able to exercise my individuality and to choose the good and refuse the evil, and when many of my companions in the Priesthood in early days turned away and were led into by and forbidden paths, God strengthened my feet, planted them upon the Rock of Truth and gave me power to resist every inducement to turn away from the right.

Now, I do not speak of that in any way of boasting; the Lord forbid, for I feel that everything I have and everything that I am I owe to the Church and Kingdom that He has established on the earth; to the truths that He has revealed; to the power and authority that He has sent from heaven to guide people on the earth; to the Divine Spirit which I know has rested upon me from On High, and quickened all my powers and enabled me to continue to labor for the cause of truth and righteousness, and the building up of the Kingdom of our God; and this morning I rejoice in these blessings, and acknowledge the hand of the Lord in the midst of this great congregation.

President Smith, in his opening address to the conference, gave us a very clear expose of the order of the Church, in the Priesthood particularly, and I am sure that every soul that heard the sound of his voice rejoiced in what was laid before us so plainly and so forcibly, and so strictly in accordance with the revelations that have been received and printed. President Lund also alluded to one of the fundamental doctrines of the Church, revealed when it was organized, which was that the Lord appointed Joseph Smith, at that time the head of the Church, to be a prophet, a seer and a revelator, and admon-

ished the Church to follow his counsel, to be obedient to the things he gave to them as he received them from the Lord. Now, notwithstanding this revelation that was given on the very day of the organization of the Church, and the people were commanded to look to the head for guidance, for revelations, for commandments to govern and guide the Church, it was not very long, so we learn from the history of the Church, before false spirits came among the people, and they were led, some to the right and some to the left, but out of "the strait and narrow way." Jesus declared that "Strait is the way and narrow is the path which leadeth unto life, and few there be that find it." So it has been during the whole history of the world; and it is also a matter of history that always there were some who departed from the narrow way, the straight path into the presence of the Lord, and were led away by delusive influences and spirits. Now the Lord made it very clear, and pronounced it very emphatically right from the beginning, that there should be but one man, and he the head of the Church, who should receive revelations and commandments for the Church, and the Church has been warned, time and again, not to be turned aside from this plain and simple way that the Lord marked out.

I will read a passage or two from the Doctrine and Covenants on this point, because I consider it of very great importance, and always have so viewed it from the beginning of my membership in the Church. Those of you who are familiar with the history of the Church in its beginning will remember that Oliver Cowdrey, who received the Aaronic

Priesthood under the hands of John the Baptist, in company with the Prophet Joseph, and also with him the higher or Melchizedek Priesthood from Peter, James and John, became rather rebellious in his spirit. He actually commanded the Prophet Joseph to change one of the revelations that he had received; but the Lord gave words to Oliver which should be a guide to all who belong to the Church of Jesus Christ of Latter-day Saints. I read from Doctrine and Covenants, section 28, verses 1-4:

"Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the Church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

"But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this Church, excepting my servant Joseph Smith, Junior, for he receiveth them even as Moses."

"And thou shall be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the Church."

I will not read the whole section, but there are two or three verses further that I would like to read to you this morning, commencing at the 11th verse in this section.

"And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he has written from that stone, are not of Me, and that Satan deceiveth him.

"For behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this Church contrary to the Church covenants."

From time to time there have been persons who have arisen and

claimed to be especially called of God to give something new, as they considered, to the Church, and they have assumed power and authority which did not belong to them, because the Lord had said in the beginning that this authority should be given to but one man at a time, and he the head of the Church. Yet some people were foolish enough to be led away by deceivers into by and forbidden paths. Now, they did not always manifest anything that was corrupt or wicked or evil, but were deceived themselves, just as Christ predicted it would be before His second advent, that there would be false teachers among the people, "deceiving and being deceived." Influences that were not of God operated on their minds, and they were led away, in their own pride sometimes, and vain conceit, and they assumed authority which was not given to them, because of the manifestations that they had received and which they supposed to be Divine. They were deceived themselves and they deceived others. So the Lord appointed this rule in the Church and I think that any one who will look into it will see that it was a very wise provision—that in this Church, people who believe in visions and dreams, and tongues and interpretations of tongues, and prophecy and all the gifts and blessings that pertain to membership in the Church of Christ ought not to be permitted to present their notions and ideas (arising perhaps from some manifestation that they had received) as divinely given for the guidance and direction of the Saints, but that such authoritative communications should come only through the head of the Church.

From time to time through the

whole history of the Church every now and then somebody has started up with a dream or a vision or a revelation of some kind, and endeavored to lead other people away from the straight path, and yet the Lord has told the Church in the very beginning that He would not give revelations and commandments for the Church to any one but the man placed at the head. While individuals in this Church may seek to the Lord, as I know by personal experience, and receive His Spirit in power, and direction from the Lord in the performance of duty, and be led and guided by the spirit of God, for "they who are led by the spirit of God are the sons of God," yet, while this blessing is promised to individuals in the Church for their own special good, they are not intended for the Church or for other people besides themselves. Notwithstanding this, these diversions have occurred from time to time from the very beginning of the Church, and one of these was the kind spoken of here in regard to Hiram Page.

In the 50th section of the Doctrine and Covenants the same subject is referred to in this way, beginning at the first paragraph:

"Hearken, O, ye elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world;

"And also Satan hath sought to deceive you, that he might overthrow you."

The same might be said at the

present time; there are various false influences abroad, and they seek to enter into the Church of Christ, and to lead people astray, and sometimes individuals will be so imbued with the importance of that which they have received—as they believe by revelation from God—that they begin to assume authority over others, and endeavor to lead them away, to follow them into the ways of darkness, into superstition, into folly and into neglect to observe the commandment that God gave in the beginning of the Church.

I will read another verse or two from the Doctrine and Covenants section 43, beginning at the first paragraph;

"O, hearken, ye elders of my Church, and give an ear to the words which I shall speak unto you;

"For, behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive from my hand.

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in Me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I shall give unto you that you may know they are not of Me."

It seems to me that this ought to be sufficient for Latter-day Saints, and particularly for the elders of the Church, to whom this revelation was especially addressed. Elders of this Church, men holding the authority of the priesthood that God

has revealed, ought certainly to understand this one simple principle and law of the Church for the guidance of the people, and to preserve them from being deceived. From time to time, as I have said, persons have arisen claiming to have received revelations from the Lord for the guidance of the people, and members have followed them. In every instance, without exception, trouble, sorrow, anguish and destruction have come from following these false spirits. I do not say that in every case the individuals who led the people astray were willful deceivers; they were deceived themselves, and they had power to deceive others, for these false spirits that come in unawares, when they can get hold of people, will pour out, so to speak, an influence upon them which blinds their eyes, benumbs their understanding, and leaves them so that they do not receive the true Light, that which comes from above, the Light which comes from Christ, from God the Eternal Father, and from the Holy Ghost, which is one spirit, the spirit of light, the spirit of life and the spirit of power by which God organizes and regulates all things that he brings about for his Divine purposes. That spirit is one spirit, and these false influences that come to deceive dazzle the eyes of weak people, and they are led away. In the old country, in England particularly, sometimes in marshy places, on a dark evening there will arise a light, bobbing about from place to place called the "will-of-the-wisp," and in some places a "jack-o'-lantern," and when in the dark travelers have missed their way, they will follow this jack-o'-lantern or will-o'-the-wisp, fancying it is some house where they can find refuge,

or learn the path they should follow, and it generally leads them into a bog, and they sink down up to their necks. That illustrates, I think to some degree, how it has been spiritually with a number of the people who have thus been led astray.

Now the light that God gives is clear and plain to the understanding, and above all we should remember that when the Lord has anything to reveal to this Church by way of commandment or doctrine or principle, in addition to that which has been given, which may appear perhaps to be new—perhaps only the old things revived—when ever God has anything to make known to this Church, it will come through the channel that He has appointed, and there is but one, and that is the head of the Church. This will save people from a great deal of trouble, if they will give heed to it, and I have believed in that doctrine from the beginning. I have had people come to me on several occasions, from time to time as the years have rolled on, and tell me some wonderful things that the Lord has revealed, and I have always taken my refuge in the passages that I have read to you. From the first the Lord appointed one man at a time on the earth, and that man is the head of the Church, to receive revelations for the Church, to receive commandments for the Church, not shutting out people from obtaining light for themselves individually; not interfering in the least degree with that agency which God has given to us; not depriving us of the privilege of going to the Lord ourselves and seeking for truth and light, to expand our souls, to enlarge our understandings, to strengthen us for the work we have

to perform, to qualify for the duties that lie before us, to develop our souls that we may grow up unto Him who is our living Head, even Christ Jesus, our Lord,—not at all, but that we may not be led astray, that we may be able to keep in the strait and narrow path that leadeth unto eternal life.

In later years the Lord had to tell a little more about this on the same line, and I will refer you to section 132 of the Doctrine and Covenants, one of the latest of the revelations through the prophet Joseph Smith. I will commence at the eighth verse:

“Behold! Mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept an offering, saith the Lord God, that is not made in My name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained before the world was!

“I am the Lord, Thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by My word, which is my law, saith the Lord;

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the Resurrection, saith the Lord, your God;

“For, whatsoever things remain, are by me; and whatsoever things are not by Me shall be taken and destroyed.”

Now my brethren and sisters, I direct your attention to this particular point in addition to those things that were presented by President Smith and President Lund, all in the same line and in harmony therewith, so that we may all have something to go by, that we may be

able to hold onto it like the iron rod that we read of in the Book of Mormon, no matter who may come, to us pretending to have the word of the Lord, pretending to have received revelations or visions or dreams to guide us in anything, whether it be temporal or spiritual. You may know assuredly, the Lord says, that it is not of Him, because it does not come through the channel that He has appointed. This preserves order in the Church. “My house is a house of order,” saith the Lord, “and not a house of confusion.” We see this in all the glorious works of our Heavenly Father; in the physical universe, in things pertaining to salvation, in the Church of Christ, law and order are established in the midst of the people, and if we will observe the law and keep within the order that God has established, we shall not be led astray, nor come into the sorrows and troubles and pains that have fallen upon some of our brethren and sisters who have been led astray. Yet, every now and then somebody starts up and claims to be the man “mighty and strong,” who is to set the house of the Lord in order, and perform a number of works spoken of in the revelations of God, which we understand have really been fulfilled; and that he is appointed, and you are to follow him, for he proclaims revelations by way of commandment to the Church.

Now, the simple way is to say it cannot be true because the Lord says He will not do that kind of thing, and if any man is really appointed of the Lord, He says, “he shall come in at the gate and be ordained as the Lord has provided.” So that in this Church there is no need for any of us to be led off in

wrong directions. Sometimes men have come to the president of the Church and claimed to be the person to be raised up "like unto Moses," and demanded the keys of the Church. There was one man came, poor fellow, a decrepit kind of being who hung around for several days. He could not get any "keys" and finally he came and begged for enough money to take him back to the place he came from in the strong." Now I don't say that to ridicule the man, poor fellow, but it illustrates what I am trying to tell you this morning. The Lord has established His Church on the earth, as He has told us, "in the last days and **FOR THE LAST TIME.**"

There will be no reorganization of the Church, because the Church will not become disorganized. The Church of Jesus Christ of Latter-day Saints, organized on the 6th day of April, in the year 1830, the anniversary of which we are celebrate, and he hobbled out on his wooden leg,—the man "mighty and brating today, has continued without hindrance, or rather without obstruction, has persisted and prevailed. right down, unbroken, to the time in which we live, and today we have the Church organized after the pattern that God revealed; not in a moment, nor in a day, it was a growth like all the works of God which started with "that which is small," as the Book of Mormon says, and "proceedeth forth to that which is great," but, as the Church grew and developed, so did it come to its completeness and it has continued. Section 107 of the Doctrine and Covenants gives the full order of the priesthood of God up to that date. Read it, Elders of Israel; read it, High Priests and Seventies, and priests and teachers and dea-

cons and members, and become acquainted with the order of the Church, showing, as President Smith told us in the first session of this Conference, that the Church is presided over by "three presiding high priests chosen by the body, upheld and sustained by the faith and fellowship of the Church," and they stand at the head, and after them come the Twelve, holding equal authority when the First Presidency is removed by death or any other cause. The next quorum is that of the twelve apostles, and they form the presiding power in the Church when the first presidency has been dissolved by any means. When the Prophet Joseph died, the Church was not disorganized; the First Presidency became extinct so to speak, but the Twelve Apostles came up in its place, as provided in the revelation, and took charge of the Church, and in due time three presiding high priests were chosen by and from the body, and became the Presidency of the Church, and the quorum of the twelve was filled up. And so it will be from time to time as changes come. If the First Presidency is dissolved from any cause, the Twelve will take their place, and when the First Presidency is reorganized the quorum of the Twelve will be filled up and the work will go on. The Lord has provided this for the perpetuity of the Church, that it may continue, that it may stand and abide and not be like the organizations that have been set up in times past.

We can take up the Bible, the Old and the New Testaments, and read there predictions of men that were in power and authority in the Church in olden times, that the time would come "when darkness would cover the earth, and gross darkness

the people," and when many should "depart from the faith, giving heed to seducing spirits and doctrines of devils," when they would "turn away their ears from the truth, and turn unto fables." Paul declared after he had preached the Gospel in many places in the vicinity of Jerusalem, that the day of the coming of the Redeemer, which they had been looking for to occur very soon, would not come except a great "falling away" would take place. But in the last days the Lord said he would establish his Church and Kingdom on the earth, and that it should stand forever. That it should not depart. That the Truth which would be revealed should not depart from his people, "nor from their seed, nor from their seed's seed, henceforth even forever." So we have the generations coming along, and stalwart, good, fine noble men and women proceed therefrom, who are firm in the faith, who have the Truth in their hearts, who can bear testimony by the power of God, and their words go to the hearts of the people. And this will continue, and this Church shall never perish from the earth, nor become disorganized, for the Lord established it in such a way that it should continue and abide, no matter who might depart from it.

If you or I, or any of us, should leave the Church, the Church would still go on. Do not let us think, any of us, that the Church owes us anything. We owe a great deal to the Church, for light and truth and every principle and ordinance and authority and organization of the priesthood, and of the helps and gifts that are in the Church for our comfort, our blessing, our union, and the continuation of power in the Church. They have come to us

from God through the appointed authorities of the Church, and they will abide, no matter what we may do. We are indebted to the Lord through his servants for these things that we enjoy, and we owe all we are, and all we have, to this Church in a spiritual sense, and a great many of us in a temporal sense. I rejoice in this; I rejoice in the knowledge that God has set up his Church and Kingdom on the earth in the last days for the last time, and has so organized it that it shall continue and abide and shall not be overcome. The Lord says, "It is my good pleasure, little flock, to give unto you the Kingdom;" and the Kingdom is ours if we will obey these precepts and these commandments and counsels, and walk in the way of life, and be guided by those who are appointed. Let those who are appointed to labor in this ministry labor with all diligence, and give this Church all their powers and strength.

I have endeavored,—I don't say it boastingly at all,—I have endeavored from the very start in this Church, over sixty-two years ago (when I received the priesthood of God, and was ordained an Elder, to go out and preach the Gospel, without pure or scrip), I have endeavored to give this Church the full strength of my body and mind and spirit, which are the Lord's, and in that I have had joy and the testimony of Jesus, and God has blessed me and opened the eyes of my understanding, and given me to comprehend truths that have rejoiced my soul, and I feel I am baptized into them. All there is of me is the Lord's, and I want to devote it still to the building up of his Kingdom to my latest breath. And when I depart from this tabernacle

and enter into the world beyond the veil, I hope and believe that I shall have still to labor for the great cause of human redemption, for this work has to go on until the redemption of man is completed, until "every knee shall bow and every tongue shall confess that Jesus is the Lord, to the glory of God the Father."

When we depart, brethren, Elders in Israel, and mingle with the spirits behind the veil, we will find an immense work there for us to do, and I am thankful in the knowledge that a great deal of the work has been prepared for us. We have been out in the world and preached the gospel to many thousands of people, and only a few comparatively have come into the Church and received its ordinances and its blessings and the testimony of Christ; but thousands upon thousands have heard it, and it has touched their souls. They have steeled their hearts against it; they have closed their eyes against the light; and they have gone away from this stage of being into the world beyond, and everything they have learned and have heard, and understood while in the flesh, will come back to them when they "shuffle off this mortal coil," and their immortal spirits will be able to remember that which has occurred while they dwelt in the flesh, and we will find thousands upon thousands of people in the spirit world who are prepared for the ministration of the servants of God when they come among them. And so the work will go on, and the Gospel will be preached to the living, and it will be preached to the dead, and the work of the Lord will be triumphant, and the time will come when Satan shall not reign any more at all, but Christ

shall reign, and the assembled millions in the flesh and in the spirit will bow the knee to King Emmanuel and be willing to receive him, for he is the Life and the Light of this world, and he is the head to whom we must all grow up.

Each man placed at the head of the Church on the earth is growing up to Him. Every one who is called to the ministry is growing up to Him, and we are building up the Church and Kingdom of our God unto Christ, our Redeemer, and He will be the King and Lord of all. Blessed and honored be His glorious name, who died for us, that we might live, and who will bring us into His presence, and into the presence of the Father, for no man can come unto the Father except by Him. So, while we dwell on the earth, brethren and sisters, let us devote ourselves to the building up of this Kingdom, unto Him, and when He comes we will receive our share of the reward. "Behold, I come" he declares. "My reward is with Me, but My work is before me." Now let us perform our work and do our part, no matter what it may be, great or small, and unite together in one spirit, and be led by the light and give heed to the counsels and guidance of the man that is set at the head, and all will be well with the Church of Christ, and all will be well with our individual standing. God bless us all and help us all to be faithful, through Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

There is no necessity for me to bear my testimony to every word and sentiment that has been expressed this morning by President Charles

W. Penrose, for the simple reason that every Latter-day Saint in this audience knows, by the testimony of the Spirit of God, that he has taught us the Truth as the Lord has revealed it, and the standard doctrine of the Church of Jesus Christ of Latter-day Saints, from which there can be no variation in righteousness. And I simply wanted to give expression to this fact, for it is true. I thank the Lord for such men as President Penrose and others we have, who have made a life study of the principles and ordinances of the gospel, the order of the priesthood, the rights of the members of the Church, and the order of government therein, and who are enabled by the blessings of the Lord, to express themselves freely and to convey these principles in such unmistakable clearness to the understanding of the people. I feel very grateful this morning for all that we have heard, and again, although there is no necessity for it, I bear my testimony without reserve to the truths that have been uttered here today. Not only so, but I also endorse and bear testimony to the sincerity and earnestness of those who have spoken, and to the most excellent spirit that has been manifested during our entire conference; by the presidents of the missions, and by a few of the presidents of the stakes of Zion who have spoken to us. I would be glad if we had time to listen to those of the sixty-four presidents of the stakes of Zion, who are present in this conference. I would be delighted to have all the people hear the testimony of these men, to whom is entrusted by the Church and by the inspiration of the Almighty, the responsibility of presiding in the household of faith. They

are men of truth, of honor, of virtue, and of uprightness; men who enjoy inspiration from God, men who exercise the privileges that belong to their office and calling, and can speak, as the Lord inspires them to speak, the truth to the people, and we pray that the people will give heed to their teachings and uphold and sustain them in their callings. The Lord bless the presiding officers of the Church throughout all the organized stakes of Zion, and throughout all the missions of the world, is my humble prayer in the name of Jesus. Amen.

A soprano solo, entitled, "The Holv Temple," was sung by Sister Della Daynes Hills; words by Sister Mary F. Kelly, and music by Prof. Joseph J. Daynes.

PRESIDENT FRANCIS M. LYMAN.

Unity of understanding prevailing among Church leaders.—Duty of all Saints to assist in reforming others.—Order of the Church provides for care of each individual.—The Church fortunate in having so many devoted servants.—Teachers benefit themselves by their instructions to others.

We have all very greatly rejoiced in the experiences of, this conference, in the "feast of fat things" that has been set before us in such variety, and especially in the counsels of the President. I may say that the presidents of the stakes and missions to whom we have listened, have the same testimony that has been borne by President Smith in our hearing. Every Latter-day Saint recognizes the voice of the Lord. We have been most thoroughly instructed, and have witnessed the fact that the brethren who preside over the various de-

partments of the Church in the stakes and missions, so far as we have had time to hear them, have the same spirit, the same understanding and clear comprehension of the revelations of the Lord in these last days. The brethren are here in great numbers, representative brethren of the Church, from the missions, stakes, and wards of Zion, choice men, men who have had extensive experience, and if we had the time to hear from all these brethren, we would be astonished to discover what there is in their hearts, how thoroughly they are established in the truth.

I was particularly impressed with the opening remarks of the President. I believe we recognize the fact that it was an occasion of renewing to the understanding of Latter-day Saints, in an impressive manner, the order, the law and discipline of the Lord in His Church, and the responsibilities that abide with the quorums of the Priesthood and with the officials in all the associations and organizations of the Church at home and abroad. We have been reminded not only of the order and records so important to be kept in the Church, and in the various departments thereof, not only the strict and careful preparation that the Lord has made in the organization of His Church for the official care of His work in the earth, but there is brought to our attention, also the individual responsibilities that rest upon every member of the Church, that rest upon every father and mother, and the requirements that are made of children to honor their parents, and thus honor the Lord. Our chief parent is our Father who is in Heaven, and in honoring our parents on the earth we honor our

Heavenly Father. I know of no better way for us to honor God than by honoring those who have brought us into this world, to love our fathers and our mothers, to love the Lord, and to be found performing perfectly, as far as possible, the requirements that are made of us. I believe that the time is opportune for the Church to take an advanced step or position in the ministry, and in taking care of the various departments of the Church of Christ in the earth in advance of anything that we have experienced in the past.

I desire to impress upon the minds of my brethren who are entrusted with responsible positions, whether in stakes or wards, or quorums or other organizations, at home and in missions abroad, the necessity of our performing most faithfully and zealously the duties that devolve upon us, and that we do not wait upon somebody else, and trust to somebody else to do what is required of us individually. Parents should thoroughly instruct their children, that our posterity may look back to us as having done our duty by them; also that our neighbors may discover that we have been good to them, and assisted them upon the principles demonstrated so nicely here by the president of a stake, referring to a brother that he had found delinquent, a man who had been true, trusty and faithful in the ministry, but had grown cold and become something of a back-slider. His brother discovered his trouble, and wisely undertook the labor to improve him, reform him, and restore him to his former desirable condition. Now that is not only the duty of that president of the stake, but every other president, and not only

presidents of stakes, but bishops of wards and counselors and high counselors, high priests and seventies, and it is the duty of parents with their children. It is the duty of brethren with their brothers, until the full purpose of God is performed in giving attention to his people.

It is a marvelous work, a marvelous organization that is established by the Lord to accomplish the salvation of the children of men, and it is all necessary. There has been nothing required by the Lord through his servants that was not necessary, and that was not indispensable,—everything that is necessary for our salvation is indispensable. We must not forsake the way of life and salvation that is marked out for us. Hence, I desire to impress upon my brethren and sisters present today, as has been so beautifully done by our file leaders, and by the other brethren whose voices we have listened to, that we shall do better in the future, in fact, that we shall do right in the future, and that we shall not do any wrong; that we shall not neglect our duties, but remember them and perform them to the satisfaction of the Lord, and His Spirit will guide us, for every man in every place and position in this Church is entitled to the inspiration of the Lord in the responsibilities that rest upon him.

The responsibility rests upon those who preside over us to care for, instruct, prompt, assist and direct us in our labors and ministry. The bishops of wards, and presidents of stakes, should take care of the responsibility that rests upon each of them, so that every person that needs their attention may receive it. It is the sick that need the physician, and these brethren

are our spiritual physicians. I have a physician of that kind in the ward where I live, a bishop, and he always keeps a careful eye on me, he knows pretty well where I am and what I am doing. Every man in the Church is entitled to the care and supervision of a bishop, and to the care and supervision of a high council and presidency of a stake, or president of the mission, wherever he may be located. It is those who preside over us that are to direct, and counsel and instruct us. There is no one in this Church but what has some one to care for him and assist him in his ministry, from the President of the Church to the least in the fold. It is the Lord's business to regulate and take care of the Presidency of the Church, and it is the business of the Presidency of the Church to take care of the Church, to preside over the Church, and direct the labors and efforts of those who bear the priesthood. It is not the duty of the members to regulate and set in order those who preside over them. It is not the duty of the twelve apostles to regulate the Presidency of the Church, but the Presidency always directs the labors of the twelve; and the Presidency and the twelve regulate and set in order the affairs of the Church throughout the world, assisted by those who bear the priesthood and have their particular positions and places of labor assigned them; so that there is order and discipline. The Spirit of the Lord guides the affairs of the Church, and the Lord watches over and preserves it.

When President Penrose was referring to his experiences in this Church, I did not think that I had been so long in the Church as he, but I find we have about the same

length of time. I joined this Church sixty-five years ago. Of course, I was born of Latter-day Saint parents eight years before that, and have been acquainted with all the leaders of the Church from the beginning, in my boyhood and in my manhood, I have known them. I have known the leaders, not only of the Church, but the leaders of stakes and other departments of the Kingdom. It has been my lot to be with these presidents of stakes, bishops of wards, and leading brethren, and I can say they are all inspired with the same spirit. I want to bear that testimony because I am well acquainted with so many of the brethren of the Church, they have the same spirit that was manifested by the brethren who have spoken in this conference; that spirit dwells in the hearts of all presidents and counselors to presidents, in all high councilors, in all bishops and counselors to bishops, and presidents of quorums. That same spirit dwells in the hearts of all these brethren who assemble here from year to year to take counsel from those who preside over us, and they are seasoned and tried material, reliable and trusty. This body of men sitting on the stand here, the Presidency, the twelve, the presiding seventy, presiding bishopric, and presiding patriarch, you know that we are laboring with you all the time. We are occupied from the beginning of the year until its close, on all occasions when we are needed in the midst of the people, we are with the brethren and counsel with them. When men are needed for official positions, we look for the very choicest and best brethren that we can find; we counsel with the priesthood. The brethren are always willing to help us,

they bear their share of responsibility, and it is a rare thing that a mistake is made, we rarely get the wrong man. As a rule the right man is designated by the inspiration of the Lord. We can hardly make a mistake in this regard, for the councils of the stakes of Zion are made up of choice high priests; they are sober, honest, upright and conscientious. We love them, we counsel together, and are in each other's confidence and fellowship, and in the fellowship and confidence of the people. I consider President Smith is a fortunate president of this Church, coming to the conditions that the Church has reached at the present time, so extended and numerous, so many stakes, wards, and missions, and so thoroughly manned with men of integrity. Their hearts are inspired and full of faith, and the Lord recognizes them; every one of them has been called of God; if any one has "shown the white feather" on any occasion, it has not been because he was not the right man for the place, it has been because he has not had the courage and strength to stand up and carry the load. The Lord makes no mistake in calling men; if we fail, it is our own weakness, for the Lord is ready to give strength sufficient to sustain the brethren in the responsibilities that are upon them. It is expected that these men shall be so advised and instructed that they will take care of matters that are entrusted to them, that the shoulders of the Presidency of this Church shall not be broken, that they shall not be overloaded with responsibility and care. The general affairs of the Kingdom keep them busy all the time. It is the duty of these men, such as have been talking to us

here, from the missions and from the stakes of Zion, to take care of the affairs in their respective districts, to take care of the army of the priesthood and the associations; and so with the bishops of wards, it is their duty to take care of matters that arise in their wards.

Occasionally we have a little trouble, not very often. When I come to think of it, and look over the field, I notice it is a rare thing that there is a ward in the Church that develops any conditions that are serious, and they don't become chronic. Matters of difficulty and trouble between brethren should be settled at once, taken care of and relief brought immediately to those who are in trouble in the wards, quorums, or auxiliary organizations. Every man who has received responsibility should feel it resting upon him, just as every father and every mother should feel, and every member in this Church, as suggested by Brother Paul in ancient times in instructing his Brother Timothy in regard to the labors of a bishop. He made this important suggestion, that I think possibly has not been comprehended as it should be, that a bishop should be apt to teach. Now, it is not any truer that a bishop should be apt as a teacher than it is that every other Latter-day Saint should be apt as a teacher. Fathers, mothers, brethren and sisters should be teachers. Every member of this Church that has become converted into the fold and into the doctrines of the Lord Jesus Christ should convert their neighbors, or labor for that purpose. Hence, I would like to impress upon the Latter-day Saints, in conference assembled, the importance of every member of this Church cultivating an aptitude for teaching, be teach-

ers, and help others, just as the example set by our brother who spoke here yesterday, helping to redeem others. We can't always save them, but we should do something, and generally we will be successful. The more experience we have in that line the more successful we will be, and the more successful we will be in our own lives, for the men who are teachers, and are apt to teach, always get the first good out of the instructions that are given, for it is better that a man teach than that he be taught, as it is better that a man should give than that he should receive. It is better to help others, do something for others, for when that is done it brings the most pleasure, it profits those who perform the mission. I want to so exhort my brethren, that they shall take care of the field that is entrusted to them, that their responsibilities shall be faithfully performed, and I promise them that the Lord will be with them.

I want to bear my testimony, not only in regard to what President Penrose said this morning, for he said exactly the truth, and a great deal of it, and so did President Smith. Every word they spoke and every instruction they gave were words inspired of God. It was the Lord that put those things in the hearts of our brethren to declare to us. The truth presented by our brethren in such great variety was from the Lord. I want it impressed upon our hearts that the men of God, who are placed in the position of the Prophet Joseph Smith and his successors, have been the only men authorized to speak the Word and Will of God for Israel and the world.

And so it will be while this Church and this earth stand, we

have the sure guide for us, the keynote is: Stay with and listen to the man who stands at the head of this Church, who is entrusted by the Lord, and we will make no mistakes, we will not go astray. The Lord will guide him, and he speaks as the Lord Himself would speak in regard to these matters. Let us listen, let our ears be open to hear what the Lord says through His servant. And how grateful we ought to be for this important boon and blessing that He has established in the earth. That is my testimony to you. The mission of the Prophet Joseph was divine, just as divine and sacred as that of the Savior, for it was the Savior who sent him, who selected him, and trained him and knew him from the beginning, and there was no mistake. It was the order and will of God when he was brought forth as the representative of the Lord in these last days.

I pray the Lord to bless you, my brethren, and sisters, and to bless all Israel, and to pour out His spirit upon us, that we may take care of the responsibilities that rest upon us individually, as well as in quorums and in associations and stakes of Zion, that all may prosper and be blessed together, brethren and sisters, in their official as well as in their private capacities, in the name of Jesus Christ. Amen.

The choir sang the anthem, "From afar, gracious Lord, Thou hast gathered Thy flock."

Benediction was pronounced by Elder Wm. H. Smart.

Adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly

Hall, adjoining the Tabernacle, at 10 a. m., Sunday, April 6th, 1913. The services were presided over by Elder George F. Richards.

The Thirty-first ward choir rendered the musical services, under direction of H. E. Dewsnap.

The choir sang the anthem, "Hark, hark my soul."

Prayer was offered by Elder Nathaniel V. Jones.

Thomas L. Doxy and choir sang the anthem, "Crowned with the tempest."

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I hope that what is said this morning may be dictated by the Spirit of the Lord. I have been very greatly impressed with the services of this conference. There is one phase of the meetings of yesterday and day before that, to me, is a study in social intelligence. I think you were all impressed in the same way. When a man of the type of President Joseph F. Smith as leader of this Church, can stand before an audience of eight or ten thousand people, and call men from the congregation to the stand, in a magnificent building like the tabernacle, and have those men come forth and speak with the intelligence that they did, I say that it is a study in social intelligence which should impress everybody greatly. It is a known fact that in the Christian world there are few men, comparatively speaking, who can give any reason for their lives, for the hopes that they have, for their attitude toward the higher life, and I doubt if you could get as many men in all of this country to speak on the spur of the moment, as we can get within the

membership of the Church of Jesus Christ of Latter-day Saints. I am this morning impressed with the thought, that "Mormonism" finds its power and efficacy after all in the human heart, that it is directed and inspired by the best that is in life and the best that can come from the throne of Almighty God.

I can speak to you but a few moments, but I want to leave this message with you. If there is anything needed today in the world, it is a knowledge of Jesus, the Christ. I believe that after all the only salvation for the social, political, economic and religious conditions of the world today is through the gospel of Jesus Christ.

We hear a great deal of what we call the philosophy of "Mormonism." It was only yesterday that I was asked this question: Of what I believe to be the philosophy of the social aspect of "Mormonism?" I did not know what the question meant. It was indefinite. But I wish to make this reply to it: If people would only hark back to the simplicity of the gospel of Jesus Christ, and get that simplicity in their hearts, first, last and all the time, there would be no time whatever for idle gossip, idle talk and idle thoughts, if you please, concerning the meaning of this religion and the meaning of life. We are becoming, I sometimes think, too complex. We are growing out of harmony with all that is best in life, because of our trying to cope with what I call the mechanical fads and fashions of the day. The Church of Jesus Christ of Latter-day Saints rests upon the teachings of the greatest Soul, yet the simplest Soul, in expression and in thought; it rests upon the thought of the Redeemer of the

world, whose every act, whose every word, was so simple, so child-like, so clean, so enlightened, that kings would bow to him. And we are told by tradition, in the Talmud, that little children kissed his hand. Now there is a thought there that we must not forget, and in this day and age of the world, in this confusion of life, all of us are working very, very hard to make life full of meaning, and to get out of it all that is best. He lives best who thinks best; he acts best, who loves best; he becomes the greatest light, the greatest influence in his religion of the pure Christ, when he passes on through life honestly, and when his whole body and soul in activity vibrates to the simplicity of the gospel of Christ. Now I say I was impressed with this thing on yesterday, and it is a study of social intelligence.

I am proud of this people. I believe we are already taking the leadership of intelligence and morality in the world. That is my candid belief, and I have a right to say it. I believe that we have already set the pace for the solution of the social problem. I think we have set the pace for the solution of all the problems that concern the human race. I believe in the efficacy and in the power of men who hold the priesthood of God, because it is only through the priesthood that these problems will ultimately be solved. Another thing that I think has been impressive in this conference is this fact—you know, by the way, we all go home asking ourselves what lessons we have got out of the meeting; we should certainly do that—this meeting will do me and you no good unless you and I carry into our hearts a real, good reason, thought and suggestion to put into

our lives tomorrow and the next day and all the days to come.

Now I say another thought has impressed me very forcibly in this conference thus far. It is the fact that there is a difference between priestcraft and priesthood. Priestcraft is the hierarchy of a man-made government; it is a result of man's force and energy. Priesthood is the expression of the power of Almighty God in the soul, the very being of men who bear that divine calling. Historically, socially, religiously, there is a difference between priestcraft and priesthood.

My brethren and sisters, we are living in a very great age. I believe that we are all going to be more or less agitated at times in our feelings concerning things that are said and done towards us and said about us. But the glorious thing about this Church, if we are living our religion, is that nothing in the world can hurt us. You know nothing can injure truth. Truth has, it is quite true, but one enemy, and that is untruth. Untruth has two enemies, truth and itself. And my faith is that truth in any line will always become pre-eminent, predominant, and will always win out in the end. If we are living our religion as best we can, nothing from outside can ever injure us. The injury would come from our own hearts, our own activities, our own passions. So I say it behooves us as Latter-day Saints to study very hard, to think very accurately, and to allow our activities and our words to become mere expressions of our inner souls, and lives.

We ought to have ideals. We ought to have greater ideals every day. We ought to have greater dreams. I claim there never has been anything accomplished by a

man unless he dreamed dreams and had visions of greater things. I glory when a Latter-day Saint says to me: "I dream, I have my vision of greater things," because that is pre-eminently the gift of God to man, and when men do dream, when men have their visions, then will men have their ideals, and will strive to carry these ideals out and make of life the greatest, the glorious thing that God had intended it to be. I love the man or the woman who goes from day to day, staking his whole being upon the fact that in his life there is but one sum and substance, and that is work.

Recently, in an interview, a man asked when these "Mormon" men and women found time, for joy or fun, for, he said, "it seems to me that the men and the women you have here are all working, working." It is in our work that we find our joy. It is in our work that we find our light and our happiness. It is in our work that we discover our lives. So we must work and never become discouraged. We must study and look up to the higher light, for there is always a higher light. God pity the man or the woman who has never seen it. We must learn to live ideally and idealistically. We must learn not always to say things that are practical in the sense of being materialistic. We must become practical but we must get away from the materialistic at times, and live the spirit which comes of God. That is practical. Some people get the idea, you know, that if any one lives a spiritual life, he is not practical. That is another thing that has impressed me in this conference, that men say by their lives that they are spiritualistic, and yet they make life real, practical, and true. We should then study the

principles of the Gospel of Jesus Christ. We should study the Holy Bible. We should study that equally great book, the Book of Mormon. We should find our rest, our peace, expressed in the Doctrine and Covenants. I want to say here—and every man has a right to believe what he wishes and to hold what he wishes to be true—I want to say to you, Read the book, the Pearl of Great Price, and read the Book of Abraham. The Pearl of Great Price I hold to be one of the most intelligent, one of the most religious books that the world has ever had; but, more than that, to me the Pearl of Great Price is true in its name. It contains an ideal of life that is higher and grander and more glorious than I think is found in the pages of any other book unless it be the Holy Bible. It behooves us to read these things, understand them; and I thank God when they are attacked, because it brings to me, after a study and thought, back to the fact that what God has given He has given, and He has nothing to retract.

God bless you in your work, and may we be united as a people, for in unity there is strength. Let us learn. Let us learn to look up. Let us learn that God made the stars and the sun and the moon for us. Life is too big, too noble, too true for us to stoop to low things. We have not time to talk about our neighbor. We have not time to speak unkind thoughts. We should be so active that every moment counts for the better life, and our dreams and our hopes and our ambitions should be lodged in the light of God, and our very activities should be making for His Kingdom. This applies to us all. And so let us take from this conference great thoughts. Let us

find in it the kernel in the nut. Let us see to it that we carry these great thoughts home with us, and as much as possible weave them into our lives, that our lives may be made more resonant, more fruitful, that we may harmonize our very beings with the light, and with the will and the kingdom of God more each day. Then will the world say of us, that our light, the light of "Mormonism," so shines that it becomes the ideal for the world to follow.

The gospel is true, every word of it. Jesus is the Christ. Joseph Smith was a Prophet of God, and the revelation of God to his children will make it known better and better every day and every hour. God bless you. Amen.

A double quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I have greatly rejoiced at the testimonies, teachings and spirit of this conference, and I trust that by the blessings of the Lord the feast may continue.

The Constitutional Convention, over which the late lamented Prest. John Henry Smith presided, declared that "a frequent recurrence to fundamental principles is essential to the security of individual rights and the perpetuity of free government." I think that truth is equally applicable in the Church, and that it was altogether timely and appropriate for the Presidency of the Church to refer to the fundamental principles underlying the organization of the Church and the practice of the priesthood, so that

the exceptional, justifiable under exceptional circumstances, might not tend to crystalize into the established rule of practice. Like others of the speakers, I am not afraid that the third, the fourth and subsequent generations in the Church will forsake the gospel, if they are only properly indoctrinated in the principles of the Church. The danger is when they do not know the truth.

I met, sometime ago, a young student from the East, of "Mormon" parentage, who was a little adrift and had his doubts, because so called evil exists in the world. His attention had not been called to the doctrines of the Church in reference to that subject, which poets and philosophers have wrestled with. The poet Pope discussed the question when he reached the conclusion that,

"All nature is but art unknown to thee,
All chance, direction which thou canst
not see;
All discord, harmony not understood,
All partial evil, universal good."

A familiar song declares that, "There is no song within our glad heart singing but has an echo of some minor strain." That amid the leaves of the most beautiful rose, a thorn is to be found; that the brightest day closes in shadows and in darkness, etc.

The poet Holland, in his beautiful poem entitled, "Bitter Sweet," considered the question in a very deep and thoughtful way, and when faith came to him, finally concludes:

"Evil is only the slave of good;
Sorrow the servant of joy,
And the soul is mad that refuses food
Of the meanest in God's employ.
The fountain of joy is fed by tears,
And love is lit by the breath of sighs;

The deepest griefs and the wildest fears
Have holiest ministries.
Strong grows the oak in the sweeping
storm
Safely the flower sleeps under the
snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow."

The poet Tennyson considers the question also, and concludes, or exclaims:

"O yet we trust that somehow good
Will be the final goal of ill,
That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete;
That not a worm is cloven in vain;
That not a moth with vain desire
Is shriveled in a fruitless fire,
But subserves another's gain.
I can but trust that good will fall
At last—far off—at last, to all,
And every winter change to spring."

But I know of no literature that discusses the question more intelligently or philosophically than it is discussed in the Book of Mormon. Lehi, in speaking, to his son Jacob, says:

"For it must needs be that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness, nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one. Wherefore if it should be one body, it must needs remain as dead, having no life, neither death nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore it must needs have been created for a thing of naught. Wherefore there would have been no purpose in the end of its creation. Wherefore this thing must needs destroy the wisdom of God and his eternal purposes, and also the power and the mercy and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there

is no righteousness; and if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon. Wherefore all things must have vanished away. And now, my sons, I speak unto you these things for your profit and learning. For there is a God, and He hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon, and to bring about His eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other."

My young friend would really have done away with the free agency of man, if the universe had been planned after his order. Everything would be on the dead level of sameness; no extreme of cold, no extreme of heat, the temperature always being medium; no darkness in contrast with light, no evil in contrast with good, no sorrow in opposition to joy, etc. These opposites, as we are clearly informed in the Book of Mormon, really go to the question of free agency in this world of ours.

Some of the speakers commented upon the fact that we might expect, or that it was a little strange that there were not, larger numbers in the world flocking to the standard of "Mormonism," in view of its glorious principles. One reason there are not greater numbers converted is that the "Mormon" people

have been misunderstood and their doctrines misunderstood. We have been to the world as "ships that pass in the night," as Longfellow gives us the figure in his *Tales of a Wayside Inn*:

"Ships that pass in the night,
They speak one another in passing,
Only a signal shown
And a distant voice in the darkness
So on the ocean of life,
We pass and speak one another.
Only a voice and a glance,
Then darkness again and a silence."

Individuals living even under the same roof do not in all respects understand one another. Some of the most serious tragedies that have come to my attention have been on account of a misunderstanding even by those who were very close to one another by the ties of kinship and affection. If those beneath the same roof may not understand one another aright, is it to be expected that those living remote from us should not have a misconception of our ideals and doctrines? Those brethren who responded yesterday, and who gave such strong testimonies to the truth of the gospel, were men who probably have not had the direct call of a heavenly messenger. The voice does not come to all as it came to Moses in the burning bush; not always as it came upon the Mount, amid the thunderings and lightnings; not always with cloven tongues of fire; and yet the silent call of the still small voice, the call of the divine, led these men and tens of thousands of others into the Church, in many cases in the face of contumely, scorn, sarcasm, and disinheritorship; but the call was so potent to them, the call of the divine in their souls, that they were willing to bear ostracism of society, the disinheritorship

of their parents, to devote their lives to the truth, although it might mean, in a certain sense, a life of hardship, toil and trouble. Yet joy unspeakable came to them, the supreme joy of knowing that their lives were in harmony with the Infinite, and that they were responding to the silent call of the divine voice.

I must not occupy more of your time. May the Lord bless you, I pray in the name of Jesus. Amen.

A quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

As I picked up the Bible in the commencement of our services for the purpose of finding a certain passage in Jeremiah, I opened mechanically to another part of the Sacred Volume, to find myself looking into that part called the Apocrypha, without knowing that the books known by that name were contained in this particular edition of the Bible lying here on the stand. But finding myself looking into the second book of Esdras, a passage occurred to my mind, which I will read:

"And whereas thou sawest that he gathered another peaceable people unto him. These are the Ten Tribes which were carried away captives out of their own land in the time of Oseas, the king, whom Salmanaser, the king of the Assyrians, took captive and crossed them beyond the river; so were they brought into another land, but they took this council to themselves, that they would leave the multitude of the heathen and go forth onto a further country, where never man dwelt, that they might keep the statutes, which they never kept in their own land. And they entered in

at the narrow passages of the river Euphrates, for the most High then showed them signs and staid the springs of the flood till they were passed over; for through the country there was great journey, even of a year and a half, and the same region is called Arsareth." (2 Esdras 13:39-45.)

A few years ago I had occasion to visit the land of Palestine, and having made a very interesting little tour to the top of Mount Tabor, and to the Sea of Galilee, and had also visited Cana, in Galilee, where Jesus turned water into wine, I found myself back in the little city of Nazareth; thence turning my face toward the south, I commenced a journey of about eighty miles through the heart of Galilee and Samaria to Jerusalem. On that journey I crossed the plain of Esdraelon, and passed by the village of Nain, where the widow's son was raised from the dead in the days of old by our Redeemer. I also passed by Endor, where the woman with a familiar spirit lived in the days of Saul, climbed up the slopes of Mount Gilboa, where Saul committed suicide and his sons were slain, and passed through Dothan, where Joseph was sold by his brethren to the Ishmaelitish merchants, who took him down to Egypt and there sold him. I next found myself passing through Samaria, the old capital of the Ten Tribes. Turning thence a little toward the east, I came to Shechem, and a little east of that I found myself on the plains of Moran, where is situated the well of Jacob and the tomb of Joseph. Changing again my course of travel toward the south, I traversed the plains of Moran in their entire length, and from the south end of the plain I found myself climbing the mountains until I reached the town of Bethel, where

Jacob, the grandson of Abraham, had a peculiar dream, in which he saw angels passing up and down, as it were, on a ladder that seemed to connect heaven and earth. And turning my face toward the east a little, I beheld a town situated about half way between Luz and Bethel and the Jordan River, and that town I was told by my Arabian companion was known as Ephraim. At once it dawned upon me that I stood in the midst of the mountains of Ephraim, and that here was the land where the Ten Tribes dwelt, particularly the strongest of all those tribes, the tribe of Joseph or the tribe of Ephraim. I could not then help thinking of this passage that I have just read. When I looked toward the east, I imagined that I could see far away over the plains of Syria into the land of Chaldea, where Abraham once dwelt, and where he was told by the Lord to leave the land of his fathers and come to live as a stranger in the land of Canaan. I thought of how his children, or his descendants, subsequently went down into Egypt, where they dwelt several hundred years, and afterwards came back under Moses and Joshua, and took possession of the land of Canaan, which was then divided between the twelve tribes, and how still later, when the children of Israel did not keep the commandments of God, they divided up into the Northern and Southern Kingdom, the tribe of Judah and part of another tribe only remaining loyal to the house of David, while the Ten Tribes revolted, and chose another king. In this divided condition the children of Israel lived for a number of years, until the wrath of the Almighty was kindled against them, because they

would not serve the God of Abraham, Isaac and Jacob, but worshiped strange gods, and the consequence was that Salmansar came over from Assyria and took them over the river Tigris some seven hundred miles from Samaria. Here we come to the events narrated in the passage which I have read, where it says that the people counseled among themselves, and as they did not like to live among the heathens, they took their goods and chattels and started on a long journey, disappearing in the lands of the north. From history we do not know anything more of them than that. That is where history ends, if we can call the apocryphical writings of Esdras history. There are undoubtedly many things in Esdras that are just as reliable as things found in the scriptures that are called canonical.

We are at the present time commencing investigations from the other end. We are looking very deep into genealogy. We have genealogical societies organized. Among others we have the Genealogical Society of Utah, of which a number of you perhaps are members. Genealogical societies are trying their best to hunt up all the information they can about our forefathers, and in a private way we are endeavoring to go back as far as we can to know from whence we sprang.

It is a source of great pride on the part of many Americans who live on this side of the Atlantic Ocean, to trace their ancestry back to some ship, commencing with the "Mayflower," that brought the Anglo-Saxons over to America. It is a source of pride, I say, for them to trace back their ancestry to that ship, or some other ship, that came

over to this land bringing immigrants who laid the foundation of this great commonwealth. In tracing our genealogy we soon find ourselves on the other side of the water among the English people—not among the descendants of the old Britons, as a rule, but among the English people. And the question is then: Whence came the English people? We understand, of course, the close relationship between those on this side and those on the other side of the Atlantic Ocean; and we are pleased to note that the two great Anglo-Saxon nations are the banner-bearers today of liberty and the equal rights of men. I take unusual interest in this proposition, because England is ruling her colonies with the same degree of liberality as that which governs the States of our own Union on this side of the Atlantic. This you can find out personally if you visit Australia, New Zealand, and other English colonies, as well as Canada, where the people are enjoying freedom and liberty, the same as we are in the United States of America. But whence came the Anglo-Saxons? Going back into English history, we read of the Danish and of the Norman conquests. But before that, we read about Horsa and Hengist, who came over the North Sea about 449 years after the birth of our Savior, and took possession of England. We need not look into the details of the history of the wars, though we naturally think of how the Vikings fought with the Picts of Scotland and afterwards subdued the Celts or Britons, and introduced what we call the English language in the British Isles.

In the northern part of Europe we find a strong race of people, known as the Germanic race. We

also notice as a branch of the Germanic race the Scandinavians. The ancestors of the Germans, the Swedes, the Norwegians and the Danes subscribed to a universal mythology, and have to a certain extent a common history, and when we read their histories by different authors, all agree in stating that the first inhabitants of those northern countries migrated to the north from the central part of western Asia. This is especially true of those who dwelt in ancient Saxony—not the present Saxony, where Dresden and Leipsig are located, but the old Saxony which was a part of the present Hanover, Mecklenburg and Holstein, etc., and the Angles, who lived in a country a little further north known as Schleswig and Jutland. It is universally understood that the early inhabitants of the Scandinavian countries came from Asia. Take up any history that traces the Scandinavian and German peoples, and they will agree that tradition points to the fact that these early Scandinavian and Germanic races came from the very part of Asia where the Ten Tribes were lost.

This to me is a most interesting study. Referring again to the mythology of the Scandinavians and Germans, what do you find? A religion of good morals. I venture to say that if modern Christianity, corrupted as it is today, is a remnant of the true Christianity introduced by our Savior; if the Free Masonry of today is a remnant and corruption of the true signs and tokens of the Priesthood revealed in the days of Solomon, when the Temple of Solomon was built, then it is easy for us to understand and believe that the mythology of the north is simply a corruption of

the true Jehovah-worship, as Abraham knew it and taught it to his children. It is an easy thing to understand and believe this, because the mythology of the north is so godlike, chaste and morally pure, that it is almost heaven compared with the voluptuous worship which was known and practiced in the South. I refer particularly to the Latin and Greek mythologies, and those worships that were adopted by the people of the South or the lands bordering on the Mediterranean.

A great deal could be said in regard to this most interesting theme. We can approach the subject from the earliest dawn of history down the stream of time as far as we can reach; and then we can proceed the other way, going back from ourselves as far as we can, and we meet the proposition in Scandinavia and Northern Germany that the Anglo Saxons, the Germans and the Scandinavians are greatly mixed up with the remnants of the House of Israel. We can scarcely come to any other conclusion. Then we naturally spring another question: Why have the Latter-day Saint missionaries met with much more success among the Anglo-Saxons and the German and Scandinavian races, than among any other races upon the face of the earth? The answer is: We are, in fulfillment of the predictions of the ancient Prophets, gathering Israel. Why do we have so much to say at the present time, and at this conference, about the second, third, fourth and fifth generations of Latter-day Saints? It is the most natural thing in the world. If we are of Israel, our genealogy must assume a shape like that, for the children of Israel, if not corrupted by en-

vironments, will naturally worship the God of their fathers. And we are of Israel; there is no doubt of it, and we will find that when our genealogy is revealed in detail, it will lead us back from America to England, from England to Scandinavia and Germany, and from there to the country lying between the Caspian and the Black Sea, that part of Asia where the Ten Tribes were lost. We can then easily trace it back to Palestine and Chaldea; we have the history completed from the Bible.

I rejoice that so many faithful men and women have believed and embraced the gospel as it has been preached by the Latter-day Saints during the last eighty years. I repeat, that when we have turned our attention to Latin or Oriental countries, we have met with but little success. If we have preached the gospel successfully in Australia, it is perhaps because the people there are mainly of English origin, and the same can be said of New Zealand, as to the white population. And if we speak of the Hawaiians and the Samoans and the Maoris, then they are simply another branch of the House of Israel, and that is undoubtedly the reason why we have met with success among them. Study the history of our missionary career ever since the Church was organized and I will venture to say that we hitherto have made very little progress among any people except those who come, as we claim, either pure or mixed from the House of Israel. We have not had success among the Latin or Oriental races, or among the Chinese or Japanese. There may be some of the blood of Israel among them, but so far we have discovered but a very little. Then I say, let us study

this matter intelligently, when we endeavor to trace our genealogy and seek to complete the chain connecting us with Father Abraham. The subject is certainly a thing of immense interest to us.

I rejoice that the amalgamation of the Latter-day Saints of different nationalities takes place so beautifully and completely. People who have come from different climes soon become one strong and united community. The way we associate and affiliate, and the way we destroy all differences that naturally would and do exist in many other parts of the world between the Americans and the Germans and the Scandinavians, ought to be a lesson to all others. All differences seem to be passing away and disappearing in a single generation, and thus we are fast becoming "one nation upon the mountains of Ephraim."

Brethren and Sisters, God bless you. May we understand our privileges and live up to them; may we rejoice in the many blessings that we receive almost daily, and appreciate the privilege we have had to be assembled in a splendid conference. The many glorious testimonies, to which we have listened, are certainly calculated to make the heart of every Latter-day Saint rejoice. That we may go away from this conference renewed in our determination to serve God more perfectly hereafter than we have done hitherto, is my prayer in the name of Jesus. Amen.

ELDER GEORGE F. RICHARDS.

Obedience a heavenly and eternal principle.—Essentials to salvation.—The Redeemer a perfect exemplar of obedience.—Duties to be learned, and diligently fulfilled.

My brethren and sisters, I suppose this congregation is made up in

large proportions of members of the Church of Jesus Christ of Latter-day Saints, and there is one principle which I desire to impress upon your minds this morning, in the few minutes that I shall occupy,—and that is the principle of obedience.

I call your attention to the 20th chapter of Exodus, the Ten Commandments, which were written by the finger of the Lord upon the table of stone. One of these commandments, in part, reads: "For in six days the Lord made the heavens and the earth, and seas and all that in them is." The Apostle Paul, in his epistle to the Hebrews, tells us how this was done. He says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." If the things which are seen were not made of things which do appear, what must they have been made of but the elements of which they are composed? which elements are eternal. God commanded the elements, and they obeyed, and out of chaos came forth order, and the earth was formed, and the waters were separated from the earth, and the light from the darkness, and the sun was placed in the firmament to give light by day and the moon and stars to give light by night, and vegetation was placed upon the earth, grains and fruits and flowers and grasses, and all things which are necessary to beautify the earth and to sustain the life of men, animals, fowls, etc. Animals were also placed upon the earth, and these all were for the benefit of man. Order, then, follows obedience unto the commands and the laws of God. The law by which the universe is governed, is

the law of God. We may call it the law of nature, but the law of nature is the law of God, and all His creations excepting man are obedient, hence the beautiful order which we see in all nature. If they were disobedient, as man is disobedient, there would be universal confusion, disorder and annihilation. Man only of all the creatures of God disobeys His command, and disregards the law which He has framed for our guidance and government, that order and perfection might be established. This, because of man's agency. This is the point which I desire to call to your attention, that the law which God has given to us for our government is a divine law, and just as perfect as are the laws by which the universe is governed. And if we would be as obedient as are the elements, and His other creations, we would be perfect, and all would be in harmony and order. The difference between the Gospel law and the manner of our observance of it, represents the things which we have to repent of.

Repentance is a divine principle, a principle without which we cannot be saved and exalted in the kingdom of God, because we have exercised our agency in unrighteousness, we have not been strictly obedient unto the Lord's commandments, and therefore we have need to repent and to put ourselves in order. These are provisions the Lord has made in his gospel for our salvation; and we will not repent, we cannot repent, if we have not faith; hence faith is a principle of the gospel, a necessary principle of life and of salvation. The ordinances which the Lord has established as a part of the gospel law, for the salvation of the children of men,

must be obeyed and we must add to our faith virtue; and to virtue godliness, brotherly kindness, charity, etc, thus making ourselves as Godlike as it is possible. We are His children in very deed, having been born of Him in the spirit, and we have inherited the very attributes which he possesses. They are in us, and they make us God's embryo. We believe that as we are now God once was, and by the practice of virtue and righteousness, by obedience unto law and authority, He has become what He is, and as He is, man may become, on the same principle.

There is no perfection of salvation and exaltation in any other way than this, by observance of the laws which God has given us for our government. Christ, our Savior, is the great prototype of mankind. He gave Himself a ransom for our sins, that we might live again after death, thus redeeming us from the effects of the transgression of our first parents, and also that we might be redeemed from the effects of our individual sins through accepting Him and His mission, and yielding obedience unto the principles of the gospel. We stood with Jesus in our former estate, when by His power Lucifer, who was the arch enemy of God the Father and His Son Jesus Christ, and who has ever since sought to lead the children of men down to his level, was cast out of heaven, we stood upon the same platform, and that is why we are here, and privileged as we are to-day, because of our integrity, and faithfulness in that former estate. We kept our first estate, and if we will do as Jesus did, keep our second estate, we will be "added upon forever and ever." Jesus kept the covenant which He made on the

other side for that covenant pertained to this life, as well as the previous life. "Thy will be done, and the glory be thine for ever," characterized his whole life's conduct. It should be so with us. It should be only necessary for us to know what our Father would have us to do, and with all our might, mind and strength we should go to and try and do those things. The beautiful song, so beautifully rendered yesterday by President Ballard:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord:
I'll be what you want me to be."

That is the principle which should actuate us, whether it be great things or small which may be required at our hands, whether it comes direct by the voice of God to us or through His servants whom He has called, it matters not, for the Lord has said "Whether it be by my own mouth or the mouth of my servants, it is the same." That which comes through the mouth of him whom God hath called and sustained in his position God recognizes as doctrine, as law for the guidance of His people. That individual Prophet of God who thus speaks is responsible for what he says, and those who hear are responsible for their course, whether they accept and yield obedience unto those things, or whether they reject them. When the authorities of the Church have established an order in the Church, for instance, that one day in the month we shall abstain from food and drink, fasting and praying, giving assistance to the poor, that is all that should be necessary, even as it was all that

was necessary for Adam to know that his Father commanded him that he should offer burnt offerings and perform sacrifices. It was sufficient for Abraham to be commanded of God to go and offer up his son, an offering on the altar, which he was told would be acceptable unto the Lord. It ought to be sufficient for us, my brethren and sisters, to know that these things have come to us through the servant of the Lord, all the commandments, all the laws and ordinances of the gospel, and we should observe them with all our hearts, yield obedience implicitly and without reserve. I want to tell you that nothing short of this, is pleasing and acceptable unto God. Therefore let us learn our duties. Let us learn where the Lord would have us to go, what he would have us to do, how he would have us to speak, and let us do these things, regardless of what other men or peoples might think of us. Unless we have the courage to do right, to act conscientiously before God, we will not be accepted of Him.

I pray the Lord to bless you. I feel to thank those who have made music for us on this occasion, and these our brethren who have taken part in the exercises, and you for your faith and attention. I thank the Lord, and pray that all that has been said, and the inspiration of His spirit which has been felt by us on this occasion, may be sanctified to our good and profit.

And now I bear my testimony, that I know that this gospel is true, that it is the power of God unto salvation, and there is no power outside of this gospel that is the power of God unto salvation, if we will keep the commandments of God, and will be honest and sin-

cere in our purposes, that we will know the truth of these things, that we will love the truth, and that we will rejoice in sacrifices that we will have to make in order to fulfill the law of God. May the peace of the Lord be upon all Israel, I pray, in the name of Jesus. Amen.

The choir sang a hymn, commencing "Here, by Babylon's way."

Benediction was pronounced by Elder John N. Pike.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith Jr., presided.

The Thirty-first ward choir again furnished the musical exercises.

The choir sang the anthem, "Star of descending night."

Prayer was offered by Elder Moroni Snow.

The choir sang the anthem, "Grant us peace, O Lord."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.

The short time that I shall occupy I trust that what I shall say I can crystalize, and make clear and comprehensive. Of course the great question is as to whether I have a message to deliver to you. This call has come somewhat unexpected, although I try in my labors in the ministry to always think about something and then try to tell it. Now, if there is any one thing that I am normal in, it is frankness. Whenever the time

comes, in my ministerial labors, that I cannot be frank and honest with the people I will feel that my usefulness has come to an end. I cannot talk if I have not freedom, and if I ever feel that I have not the spirit of the people I will be unable to talk. There has been a great deal said, during this conference, about the third generation, and the fourth generation. Now, I am not going to speak on that subject, because God is the Father of all, and Jesus Christ is the Redeemer and helper of all. But there is a great responsibility rests upon us who are fathers, and upon the mothers, and I do not think there has ever been a time in my life when I have felt the responsibility to be so weighty and great upon me in all my labors in the Church as it is at the present time with my own family. They are not many in number, but there are enough, and about all I can handle.

I think you will find somewhere in the Old Testament, that "the fathers have eaten a sour grape and the children's teeth are set on edge." I have to confess to you that I have eaten some sour grapes in my day, and there is a problem regarding by children; and while I am interested in my children and family, I have similar interest for your children and families. I will read some other scripture that I thought of today. I have heard it many times; it is found in Matthew, 8th chapter and 11 and 12th verses:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer dark-

ness: there shall be weeping and gnashing of teeth."

I am very proud of my parentage. I do not think any one appreciates their parentage more than I do. But, I want to say to the Latter-day Saints, pride in parentage won't save you. If we get salvation, we must keep the commandments, and serve the Lord. Knowledge pertaining to the gospel of Jesus Christ does not come through ordination, nor by appointment, nor by lineage, nor through father and mother, though they are helpful. But no matter who my father and mother were, or how devoted and faithful they have been; no matter how much work they have accomplished, and how much gospel they have preached to the children of men, I tell you if Heber C. Kimball's children are saved in the kingdom they must keep the commandments of God, or they won't be saved. If they don't accomplish it here, I am glad to know they will have another chance.

I don't want to be radical, but I think we are in great danger; I think it is wrong for us to sit down quietly and feel satisfied that "All is well in Zion," that our children and children's children are not in constant danger. There was a time in the peaceful valleys of these mountains when we were as one great partiarthal family, when it seemed practically safe for our children to run hither and thither. When it was just as safe in this great city of Salt Lake as it is in your distant country places to leave your doors open. I was born right up here on the hill, and have known this city all my life; it is not safe any more.

There is no people, I think, in the known world where there is as much laxity and freedom given to

the children as there is among the Latter-day Saints. I want to warn the people that there is great danger on every hand. I would just as soon think of putting my daughters in a den of lions as to send them to Salt Lake without some one to look after them. When I say that, I am not saying anything against the people of Salt Lake. I am not saying there is not as good a class of people in Salt Lake, as good Latter-day Saints, and as pure a lot of people as can be found in the world. But, I tell you there is no longer safety for your children, if you don't look after them, I don't care who you are, Apostle, or Prophet, Evangelist, Pastor, or Teacher. The responsibility rests upon us to look after our children, and I appreciate the responsibility.

My heart has not been broken yet over my children, but I realize the danger; and whenever one of my boys goes away I am concerned; I am full of anxiety, I have little peace or rest of body. All in the world I can do with my boy, my oldest boy, who is away now at work, because I cannot get him work here—and that is a responsibility resting upon us, to provide employment here for our boys and girls, so that we won't have to send them away off; we should regard that as a part of our religion;—all in the world I can do for my boy is to teach him good principles. I do a great deal of writing, and I just put a little good counsel in here and there, and hope he will catch it, and set his feet anchored, and realize the danger that menaces him on every side.

I believe in public worship; it is part of our religion; it is part of the revelation to this people that they shall attend to their public worship; but I don't believe that public wor-

ship is the only worship acceptable to our heavenly Father. It is along that line I would like to talk to you a few more moments, that is, about private worship. I have given the matter a good deal of thought, as far as I am individually concerned, but I will not be able to impart to you all my thoughts. I have found it a very difficult thing to do. We all have different viewpoints, and perhaps there is not one man in Israel that will look at a thing in just the same way, from just the same view point I look at it. If I do look at it from a different viewpoint from you, I want to ask the question, Am I wrong? And I answer, Not unless I preach false doctrine. Now I am going to ask a few questions, and then I am going to answer a few of them.

Jesus lays great stress on private devotion. "When thou prayest," says our Master, "enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." The reason this thought has come to me is because of my own household. It is not because I am intending to criticise your home, or render judgment as to the way in which you manage your household, but because I have a household of my own. The question is as to private devotion. Now, Isaac's closet was a field, David's closet was his bed chamber, the Lord's closet was the mountain, Peter's closet was the house-top. Now, the question is, can God be nearer to us while we are praying in solitude than when praying in congregations? Do we need to go to church to find God. Some say, why is prayer necessary, since God, presumably, knows, without being told the wishes of all men? God assuredly does know the wishes in the hearts of all men. Is not the im-

pulse to pray a natural one, springing from love for the Lord? And is that impulse given to all of God's children? Yes, if the person loves the Lord he will have a great desire to communicate with Him. But if this love is lacking, is it not almost useless to force it? Now, there is the question. I am trying to get my children to pray. When I was a boy, my father did most of the praying in the home, and when I got to manhood I did not know how to pray; I did not know just how nor what to pray for. In fact, I did not know very much about the Lord, because my father died when I was fifteen years old, but I can remember how he prayed, and I have been sorry, many times, that I can't pray like my father did, for he seemed on those occasions to be in personal communication with God. There seemed to be a friendliness between my father and God, and when you heard him pray you would actually think the Lord was right there, and that father was talking to Him. Can you pray that way? Are you on such friendly terms with the Lord? I don't mean that we should get too friendly and take advantage of it, like children with parents, but that we should manifest reverence and love for the Lord, ask only for what we need, and not for what we want. I think if you will just ask the Lord for what you need each day, and you will believe that the Lord is near and can answer your prayers, then there may be friendship between you and God. Well, then, learn to love the Lord.

(I am going to read this to get my statement before you.) But, how is this love to be cultivated? Now, there is the question, can we sit down and teach our children? How are you going to cultivate love for

the Lord? In other words, how is this love to be obtained? There are surely thousands of the Lord's children who admit the existence of Deity, but without feeling any emotion or desire to pray. They acknowledge that is a duty; everything gives evidence of it, but they have no desire, no emotion. They perhaps have not been taught to pray, consequently, they do not pray. Just like children: you who have children know what your anxiety is, and you know what fathers and mothers do for children, especially mothers. I have learned one lesson with children that I never knew before; there is nothing on this earth grieves and hurts me worse, outside of sin and wickedness and rebellion, than, when I do everything I can for a child that he deserves, there is no evidence given of gratefulness, no gratitude, no thankfulness, but it is regarded as a debt the father owes to the child. Have you ever had a child say to you, "Well, you owe it to me?" I never had any of them do that but once, and it made me feel as if I could have eaten them up. That I owed him! I don't owe my children anything but love, protection, a home and shelter, and an education. I owe that to them, and the law requires it. But outside of that, shall they be grateful? Now, if we feel sad, and the mother so broken down after she has gone and worked her fingers' nails off to do something for a child, and then they don't appreciate it because they see something on the outside that is greater, see some one make a better present! Did you ever make a Christmas present to a child, and when they got it they were disappointed, and your Christmas was ruined, and you were made to feel almost broken-hearted, when you had af-

fectionately expended every dollar you had, and because other people's children had presents much better, the whole day was spoiled to them and to you, too? Ingratitude is a sin in the sight of God.

Now, then, we have to learn to love our fathers and mothers, and unless you learn to love your fathers and mothers and appreciate what they have done for you, then you are not grateful. If you cannot understand what God has done for you, and you cannot learn to love God, then you cannot pray to Him. I may be wrong in stating that you can't pray. You might practice until you can, but you don't feel satisfied after you have got through praying, and you don't feel like your prayers have ascended to the Father, because your prayers are not built on love and gratitude. Now, how are you going to cultivate love for God? You don't know much about Him, He has not communicated much to you. Perhaps some of our children have never had a prayer answered. We must study, think, reason, try to comprehend the goodness and the wisdom of God, and the knowledge you obtain will help you to appreciate what God has done. You cannot then fail to love Him, if you can only get impressed with what God has done for you.

I love God for one thing, if nothing else, that He gives to every one of His children, black or white, bond or free, an equal chance. I like equality of opportunity, and whenever parents make a favorite of a child, I feel sorry for the favorite. If you want to destroy your family show favoritism, and do not give every child an equal chance. We parents have got to learn that lesson. Not to favor the child because you love it, but favor each

and every child alike, that is a sacred obligation. God does that with all of His children, and if there is any disadvantage or any wrong, we do it against each other, God does not.

Prayer can be made in a simple, humble manner, without using a multitude of words. A person does not love the Lord just because He created him, or because He has given him health or wealth; it is not for outward manifestations. Your love may become weakened when illness and sorrow come to you. I hear people pray, "I thank thee, Lord, for health." They ought to be thankful; it is the greatest blessing we can have. But what do you do when you are sick? Do you forget God? What do you do when you accumulate a little means? I haven't been in poverty all of my life, and I haven't been raised with a silver spoon in my mouth. I went out and fought my battles in the north country. I know what it costs to earn your bread by the sweat of your brow. I was mighty grateful for what I acquired, because I worked for it, I never grafted men for it, but I lost it. Now, have I forgotten God, because I lost it? Is my love and gratitude to God on so small a foundation that, just as soon as I lose my health, I will forget my Maker? I have had a little experience along that line, when I went into the South and got poisoned from the crown of my head to the soles of my feet with malaria. I have now got appendicitis on both sides. Am I going to forget God. Am I going to say that God has not been good to me? Why, no; I feel that I have been favored above the whole Kimball race; I have got opportunities and privileges some of them have never had. Am I going to forsake

my God? No, I have learned to love Him—not as well as my father loved Him, perhaps, but I am learning to love Him.

Now, what do you love the Lord for? We should love the Lord for His justice, for His perfection and mercy, because He manifests His love by giving his children an equal chance in life's labor. We should ask for what we need, and find pleasure and spiritual enjoyment in it.

Now I am going to read to you what Alma says about prayer:

"Begin to call upon his holy name [Just begin—just make a start]. Yea, cry unto him for mercy, for he is mighty to save. * * * Yea, cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, midday and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all. Ye must pour out your souls in your closets, and your secret places, and in your wilderness. * * * Do not suppose that that is all, for after ye have done all these things, if ye turn away the needy and the naked, and visit not the afflicted and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not these things, behold your prayer is vain and availeth you nothing, and ye are as hypocrites who do deny the faith. If ye do not remember to be charitable, ye are as dross which the refiners do cast out, it being of no worth, and is trodden under foot of men."

Let us awake from indifference and carelessness, and bring forth fruit unto repentance. The test is in that, and another test the Master directed His disciples to say is,

"By their fruits ye shall know them." I acknowledge that I am imperfect, and no one is more sorry than I am. I have made mistakes, blunders, but I have faith in God, and I know God will forgive a man who repents. I know that we have got to teach our children to pray. I remember an incident that happened upon the fated *Titanic*. Those people were in distress on that great ocean—I have never seen the ocean, but I have always been afraid of it—I read about a group that climbed on to a raft, some of them rich and wealthy, many of them as good people as ever lived, and they wanted to pray. The band was playing, and the end was about to close upon them. They wanted to offer the Lord's prayer, but they did not know it, and some one had to lead them, and they followed in saying the Lord's prayer. They did not know how or what to ask for. They were so frightened, perhaps, and so unaccustomed to prayer that they could only repeat the Lord's prayer, and some one had to lead them. Now, I would like to learn how to pray before I get in such an emergency. I think we ought to teach all of our people how to pray. I am going to ask you a question, and I am going to let you answer it, and I am not going to criticise you. I know what your difficulties are, because they are just like mine. I ask the Latter-day Saint husbands if you have wives that look at everything just like you do? I would not give a snap of my finger for a woman that did not fight for her rights. I am thankful that my wife happens to be one of that kind; she has her own personality, her own individuality, and we don't always see things just alike.

Now I am going to ask you another question. I am not going to

ask you what kind of a wife you have, but I could bet they don't all look at things just like you, if you do hold the priesthood; they don't look at things just like we do when it comes to handling the children. I want to ask you Latter-day Saints if you can have private devotion in the home unless you are agreed and unless you have everything in order? Do you ever try to pray in the morning when the children have only fifteen minutes to get to school? I thank the Lord there is one place where my children are always on time; whether they get their breakfast or not, they get to school. Did you ever know children to lose their breakfast to get to prayers? The father almost needs the patience of Job to get a family together for morning prayer. That is pretty plain talk, but you seem to understand what I mean. I guess you have tried it.

Now, brethren and sisters, some find a great deal of fault with the Church. I have been associated with men that found fault. I don't mean my companions in the ministry, but I have happened to be with others that have found fault with the Church, and with the authorities. I want to tell you there is no fault in the organization of the Church, it is perfect. There is no fault in the gospel of Christ if lived up to it makes you better; it makes you good in your home; it makes you good to your wife, and good to your children. It makes you good on the streets; it makes you honest; it makes you kind and generous. I know that, nobody knows it better than I do. That is what the religion of Christ does. The Church is all right. I have got no ax to grind, I am not one of the men that worship men, I worship God. I do not put my trust in the

arm of flesh, but I honor the priesthood that men hold. I have this to say concerning the authorities of the Church, I have labored with these men for twenty years, and the men that work the hardest of any men I have ever lived with in my life are the men who are in authority in the Church of Christ. I know what I am talking about. Now, where is the fault? I invite every one of you to go home and find it, and I promise that if you find any big fault anywhere it will be right in your own home. If you can handle your own home, and mind your own business, you will have no time for fault-finding.

Now I pray the Lord to bless you. You go right home now. I know where my trouble is, and I am trying to cure it. I am learning this lesson, that there is no use of my trying to govern a family until I govern myself.

Don't forget private devotion; learn to pray in your home and get in communication with God, as my father did, right up there on Gordon avenue, in that little bit of room there my father communicated with God, and God answered him. I have got it in writing. I am a living witness that it has been fulfilled.

I will tell you a story, and then I will quit. Father had men working for him for a good many years, and he had one he called Col. Smith. It was in the days of hardships and poverty, and men had great difficulty. They employed a great many people, the brethren did, that was a part of their religion. He employed the colonel, who had been a soldier in Great Britain, and on one occasion he went to father for a pair of shoes, and I guess father felt pretty cross, and answered him a little abruptly, perhaps. So the

Colonel went home feeling badly, and when he prayed that night, he made a complaint to God against father, saying that "Thy servant Heber" was not treating him right. When he came past that little place on Gordon avenue, next morning, father came out and said, "Robert, what did you complain against me for? You come in and get your shoes, and don't do it again?" Now, how did he know that Col. Robert Smith, who lived away down in the Nineteenth ward, had filed a complaint against him? Don't you think that we can get on friendly terms with God? Not on familiar terms, but friendly terms. I tell you, God will answer your prayers. If there was any one thing I knew better than another, when I was traveling in the South, it was that God answers prayers, and softens the hearts of people towards you. May the Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

During the meetings of this conference we have heard a great deal about the organization of the Church and the authority of the Holy Priesthood, and those of us who had the privilege of listening to President Smith, yesterday morning, were deeply impressed with the magnitude of this work and with the perfection of its organization.

Provision has been made in the organization of this Church to carry the gospel to the nations of the earth, and also to carry it to the homes of the people, who have been gathered from the farthest parts of the earth. If we will read the New Testament we will find that when the Lord organized His Church in that day, that He "Set in His

church; first apostles, secondarily prophets, evangelists, pastors and teachers, for the work of the ministry." Every one was given a duty to perform. And so it is in the day and age in which we live, God has again set up His Church, and has placed in the church, first the apostles, secondarily prophets, pastors and teachers, high priests, seventies, and evangelists, for the work of the ministry, and this ministry is broad enough to accomplish all the purposes of the Lord, for He operates through this organization, and through this priesthood to whom He has delegated divine power and authority. In the operations of this ministry, every need is provided for. It is for the "edifying of the body of Christ," as well as bringing strangers to the knowledge of the truth.

In the exercise of that divine authority the gospel is proclaimed to every nation, kindred, tongue and people. The message of salvation is being taken to all of our Father's children in every part of the world. Through this splendid organization, those who have been converted and brought up hither into these valleys of the mountains to cast their lots and identify their interests amongst the people of God, every one of them may be reached, for it is not only for the purpose of proclaiming the gospel to the world, but it is for the "edifying of the body of Christ," or the Church and Kingdom of God. It is for the "perfecting of the Saints." There are none of us so perfect that do not need the ministry to labor with us—that do not feel the need of this organization. We need the teachers to come and visit us, and to labor with us and with those that are wayward, seeing that there is no iniquity in the

church, putting their arms around the wayward boys and bringing them to the fold of Christ, to the sacrament meeting, and seeing that they worthily partake of the sacrament of the Lord's Supper. We need the priests to visit the homes of the people, to impart spiritual food unto them in their homes. We need the bishop, who is the presiding priest in every ward, the president of the Aaronic priesthood. The bishop is a priest after the order of Aaron by reason of his bishopric. Sometimes I think that our bishops forget that, and imagine that they belong to the High Priests' quorum. Not so, they belong to the Priests' quorum, the bishops do, but by reason of being ordained high priests they also belong to the High Priests' quorum.

In the wards in which we live we need the ministry of our bishops for the perfecting of our own character, and the ministry which they perform in other directions in the wards where they live. We need the elders, the standing ministers in the stakes of Zion where they are called to labor in the exercise of the functions of their priesthood, to minister in the work of God, to labor for the salvation of souls, to perfect the Saints, to "edify the body of Christ." We need the seventies to proclaim the gospel to the nations of the earth. We need them to carry the gospel message to our Father's children even to the furthestmost parts of this earth. We need the Apostles, who are able to bear testimony of the divinity of the mission of Jesus Christ, and to set in order all the affairs of the Church, both at home and abroad. As a people, we need the Prophet and mouthpiece of God, and we ought to honor, reverence and yield obe-

dience to his counsels, for he speaks as the representative of God upon the earth, to tell unto the people the mind and will of the Father. We need this "for the work of the ministry," the "edifying of the body of Christ," for the "perfecting of the Saints." Not only do the wayward need them, not only do those who sit in darkness and have not heard the sound of the gospel need this ministry, not only them, but also those of us who have accepted the truth, for we need to be perfected, to be developed and to grow in the knowledge of God and in good works.

These are some of the purposes for which this great organization was established, and some have said in regard to it that it was the most wonderful in all the world, excepting perhaps the German army. I recollect hearing one of the brethren make the remark, that they might just as well have said, when they were looking up in the canopy of heaven, that the sun is the most splendid orb in the universe, excepting perhaps the moon. Indeed this organization is of divine origin, and it has no parallel in all the world, even the Germany army does not compare with it.

Now then, brethren and sisters, this work is for the "perfecting of the Saints." It is for the "edifying of the body of Christ." Wherein do you need this ministry? It becomes an individual affair with each and every one of us. Wherein do we need the ministry of the servants of God? Wherein can we benefit by submitting and receiving their administrations to us? It is not enough that we should be what is ordinarily termed a good citizen. It is not enough that we should be honest in our desires. It is not enough that

we should refrain from taking the lives of our fellow men, or from the stealing of their property. All these things are necessary, that we should refrain from doing those things that are wrong and that we should take on us the Christian virtues and make them a part of our own characters. Remember the case of the young man who came to the Savior and said to him, "Lord, what good thing shall I do that I may obtain eternal life?" and the Savior's reply, "Keep the commandments." A very necessary thing to do, a very essential thing, "keep the commandments." "Which commandments?" said the young man. "Well, thou shalt not steal, thou shalt not commit adultery, thou shalt not kill," and he went on enumerating a number of the ten commandments. "Why," said the young man, "these have I done from my youth up. What lack I yet?" The Savior said, "If thou wouldst indeed be perfect, sell that which thou hast, give to the poor and come and follow me." It was not enough that he should merely be complying with the moral code.

There is something else for the development, for the perfecting of the Saints. It is necessary that our hearts should be loyal to God, that we should render obedience to Him, that we should put ourselves in complete harmony with the Divine mind and will. There is no one thing that you can say or do that will comply with this requirement. It is not enough that we should observe this commandment or that one, but we must devote all to the service of God, and be willing to obey His Divine mind and will and yield obedience thereto. That is the thing that is required of us, and there is not any one thing. If it be required, sell that which thou hast, and give

to the poor; and that is not enough either, "but come and follow me." That means that we shall "not live by bread alone, but by every word that proceedeth forth from the mouth of God," if we want to go on to perfection; and this ministry which God has instituted in His Church is for the purpose of "perfecting the Saints," until they shall place themselves in complete harmony with the divine mind and will. Let us, therefore, struggle on in that direction, until we can overcome our faults, weaknesses and imperfections. If the call should come to any young man, to leave his home and go out in the mission field, to proclaim the gospel of the Lord Jesus Christ, what should he do? Can he think he has done enough, because he has kept these commandments or those? Why no. What should he do? There is but one thing, go, go in obedience to the will of God and proclaim the gospel in that country where your services are needed. If it should be necessary that we give up all that we have, give it up, and remember that God requires it. That is the doctrine, and until men and women are willing to lay their all upon the altar they will not have attained perfection.

While none of us are perfect in our lives by any means, there are a great many weaknesses which we can and should overcome. Draw nigh unto God and He will draw nigh unto us. Resist the devil and he will flee from you. Seek to obtain the companionship of God's Holy Spirit, even the Comforter that will lead us unto all truth, and then we are on our road to salvation. But none are saved, only those who shall endure unto the end. And may God help us all to do it, I pray in Jesus' name. Amen.

A male quartet sang the hymn, "I think when I read that sweet story of old."

ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

At the close of one of the meetings of this conference, President Joseph F. Smith made a number of announcements. Among other notices that were given out by him, was one to the effect that there had been established a Correspondence Missionary Course, in connection with the Church school system, you my friends know that is the form of education that has accomplished so much good among the young people of the Church of Jesus Christ of Latter-day Saints. The thought came into my mind, brethren and sisters, that this new step in connection with our Church school activities was one well worthy of more attention than it is receiving at the hands of many of those who are men of influence in the Church.

In the early history of the Church the Lord gave revelations to the people, through the Prophet Joseph Smith, bearing upon the great subject of education. In one of those revelations we read the following.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

As I have said, this instruction was given of the Lord at a very early period in the history of the Church, and even at an earlier date, than the date of this revelation from which I have just read, there

had come the voice of the Lord to His people of the Latter dispensation concerning the great importance of selecting and writing books, that such education might be imparted to the people as would be pleasing to the Lord. That injunction has been upon the people from that date to the present, and you my brethren and sisters, know that very great efforts have been made by the proper authorities of the Church, to give to the young people of Zion every possible educational advantage. The statement was made in a meeting last night which many of the brethren attended, that the Church of Jesus Christ of Latter-day Saints, appropriated last year about the same amount of money for the higher education of the children of the Latter-day Saints in Church academies as was appropriated by the Legislature in the State of Utah for higher education. Notwithstanding this, we are oftentimes spoken of by those who are either misinformed, or who are wilfully wicked, as people who are opposed to education.

I would like, if possible, to impress upon the minds of fathers and mothers, and upon the minds also of the young men and women who are in this congregation, the great advantage that is offered them by this Missionary Correspondence School. I happened just yesterday in going through some papers at my home to run across this important communication, which is addressed to the Bishopric of the Church. I will read a part of the letter. It is over the signature of President Joseph F. Smith and relates to the splendid opportunity of obtaining a theological training by means of this missionary correspondence school. He first calls at-

tention to the fact that some of our young men go into the missionary field not very well prepared for the responsibility that comes to them as advocates of the gospel of the Lord Jesus Christ. He says:

"In this respect they do not represent our people fairly, nor do they accomplish as much good as they would if they were better informed. In some instances it requires the first year of their mission to prepare them for their calling. This is a great loss to themselves, their parents, and the cause they represent.

"To remedy this condition, classes for missionaries have been maintained in all of our larger Church schools for many years, and while they have done much good, they do not satisfy all the needs of the missionaries. To quit work and go to a church school for one or two years, and follow that with a mission of two or three years, is a greater sacrifice than many feel they can make. For all such as need the work and cannot take a regular course in a church school, a correspondence course has been provided. This course includes thorough instruction in the principles of the gospel, the leading facts in our Church history, a practical course in English, and some statistical and other information that every missionary should possess. All the work in this course can be done by the students at home, without interfering with their earning capacity. Utilizing evenings that otherwise might be wasted, and thereby establishing good habits to displace poorer ones.

"The services of Bishop Edwin S. Sheets have been secured to conduct the course. He is a practical teacher and an experienced mission-

ary. The text books used during the first part of the course are: 'A Young Folks' History of the Church,' by Nephi Anderson. 'The Gospel,' by B. H. Roberts. 'Mormon Doctrine,' by Charles W. Penrose; and a good text on English. The cost of these books is \$2.50. The books used in the second part of the course are: 'Articles of Faith,' by James E. Talmage; 'Ecclesiastical History,' by B. H. Roberts; 'Restoration of the Gospel,' by Osborne J. P. Widtsoe; together with a brief outline of statistics and other general information pertaining to the Church, and also to our state. The cost of the books for the second part of the course is \$3.00. Those who already have the above named books will have no other expenses than \$10.00 tuition fee, which is payable in advance.

"Students may enroll at any time. The length of time required to complete the course will depend largely upon the ability of the student and the time he can devote to the work. The course not only prepares brothers and sisters for the mission field, but also for a life of usefulness at home, in the quorums and in the auxiliary organizations."

I have taken the liberty of reading the larger part of this communication, to bring to your attention the views of the President of the Church in relation to the importance of this movement, and I hope these views will be very strongly impressed upon the minds of the young people, and upon the minds of the fathers and mothers and presiding authorities who are in this congregation. This course provides an opportunity for the young men and women of the Church of Jesus Christ of Latter-day Saints to gain a most desirable training in rela-

tion to the doctrines of the gospel, even while they remain at home, and continue to give attention to the daily affairs of life. Some may feel that there is not a very good chance to accomplish much by a system of education by correspondence. I will read a few words in regard to the judgment of some of the bright intellects of this modern age, who have discovered the very great opportunity that exists for the advancement of one and all, who will give the proper attention, and who will undertake to educate themselves. I might say in passing, that we need only look to some of the presiding authorities of the Church, and we will make the discovery, if we are not already aware of it, that there are some men of a very scholarly character numbered among those authorities, who have never had an opportunity for gaining scholastic information to any great extent through going to school or college, but they have obtained the wonderful fund of knowledge of which they are possessed very largely by utilizing spare moments in the reading of good books and seeking to educate themselves very much after the manner that is intended by the presiding authorities of the Church in establishing this correspondence school for missionaries. One writer has said:

"Oh, what wonders have been performed in one hour a day. One hour a day withdrawn from frivolous pursuits, and profitably employed, would enable any man of ordinary capacity,"—and I would like you to mark this statement, young men and maidens—"any man of ordinary capacity, to master a complete science. One hour a day would make an ignorant man a well-informed man in ten years. One

hour a day would earn enough to pay for two daily and two weekly papers, two leading magazines and a dozen good books. In an hour a day any boy or girl could read twenty pages thoughtfully—over seven thousand pages, or eighteen large volumes, in a year. An hour a day might make all the difference between bare existence and useful, happy living. An hour a day might make, nay, has made an unknown man a famous one, a useless man, a benefactor to his race.” Young people, such a warning as this, from an intelligent writer should be as a trumpet call for an hour a day, or for some period of time earnestly devoted to the acquirement of gospel knowledge and other useful information.

There is no young man or young maiden in our community that is not able, if they so determine, to give an hour a day or even a less amount of time in such a laudable effort. The great educator, Dr. Chas. W. Eliot, who was recently offered the honorable post of ambassador from the United States of America at the court of St. James, and who for years stood at the head of Harvard College, in preparing the set of books known as the Harvard Classics, says on this subject: “I believe that the faithful and considerate reading of these books, with such re-readings and memorizings as individual taste may prescribe, will give any man the essentials of a liberal education, even if he can devote to them but fifteen minutes a day.” The faithful reading of any other set of equally good books will accomplish the same thing.

Young people should give attention to the opportunities that abound around them on every hand, and be determined to stand fully abreast of

the time. There ought not to be any young men who have come to, say, twenty-five years of age, who do not have an understanding concerning the gospel.

We have the revelations of the Almighty as contained in the Holy Bible, and in the revealed word of God as given in our own time, and other good books without number, that can be had for a few pence each; every young man and every young woman should be so concerned about the birthright that has been spoken of so much during this conference and the responsibilities that are sure to come as time advances, that they would be determined, even though they might not have the opportunity to go into the school room, and obtain the advantages that are given to those who have such privileges, that at home, by means of this correspondence course and by giving attention to proper reading, they would fill their minds with good information and become equipped for the great responsibilities that are awaiting them. Be careful, young people, of your companionship and where and how you spend your time, I will again read a few words that I commend to you most earnestly, for I believe them to be very precious and worthy of serious consideration.

“No one is anxious about a young man while he is busy in useful work. But where does he eat his lunch at noon? Where does he go when he leaves his boarding house at night? What does he do after supper? Where does he spend his Sundays and holidays? The great majority of youths, who go to the bad, are ruined after supper. Most of those who climb upward to honor and fame devote their evenings to study, or work, or the society of the wise

and good. For the right use of these leisure hours, what we have called the waste of life, the odd moments usually thrown away, the author would plead with every youth."

That is what the teachers of the correspondence school pleads for—the odd moments. They are pleading with the youth of Zion that they take advantage of them, for they can be made more precious than rubies. Fathers, and mothers, bishops and presidents, ought to give attention, and encourage not only the two hundred and forty young men and maidens who are thus engaged today, but there ought to be easily, at the very least, one thousand students in this correspondence school. Those who are engaged in the correspondence school work are sending in testimonials of the highest character telling of the great good and advantage the course has been to them. One of the students says:

"I consider the institution of the missionary correspondence school one of the most useful and practical means that the Church has yet adopted to bring an all-around, up-to-date, civil and ecclesiastical education to every one that will avail himself. However poor financially or remote in distance one might be, this method will meet every circumstance and remove the last excuse of educational unpreparedness to meet any call at home or abroad. Its systematic teaching has made the matter of study a pleasure to me and has inspired me with new life and vigor to reach out for more, and still more knowledge."

I commend these various statements and this new line of work to this congregation, and feel that there will be a blessing come to every one who will give attention. God bless you, my brethren and sisters in the name of Jesus Christ. Amen.

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

This very interesting meeting, thus far, is being conducted by a member of the Council of Twelve. I have tried to induce him to use the time that he desires I should use, because, I think, he has not spoken at any other meeting of this conference; but he has seen fit to decide otherwise. I beg the liberty to ask you who are here, unless you have some very urgent matters, that you remain until the close of this meeting, if not to hear me, at least to listen to the voice of Brother Joseph F. Smith, Jr. Arrangements have been made, I believe, with all railroads that visitors can remain until the close of meeting, without fear of missing trains; and we may fairly assume, I think, that the Tabernacle services will not conclude for, perhaps, a half hour yet.

In that splendid work entitled, "Joseph Smith the Prophet-Teacher," by Brother B. H. Roberts, reference is made to the last public speech of that great statesman, Daniel Webster, delivered, I believe, in the year 1852. I should like to read a few of the words he uttered at that time, which seem applicable to a matter that I should like to discuss:

"Let me say, that if any of our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God and shall respect His commandments, if we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future of our country. But if we and our posterity reject religious instructions and authority, violate the rules of eternal justice, trifle with the injunctions of morality or recklessly destroy political instruction which holds us together, then no man knows

when a sudden catastrophe may overwhelm us."

I believe there are many men and women in America today who discredit the Bible, who are seeking for the opportunity to prove, if they can, that the Bible is not authoritative. They are seeking, in various ways, to win the hearts and minds of people from a belief in its fundamental teachings. There are many, who do not believe the New Testament, and say that it is only a myth, or a story concocted by men. I saw yesterday, or day before, a dispatch purported to be from the greatest city of the old world, that Londoners have given up reading the Bible, and are fast becoming Pagan. In the light of these conditions it is well for us to stand close and fast by the teachings that have come down to us in that sacred book. The Bible is a revelation of God to man and it reveals men unto themselves. It plays no favorites. If there were those who were wicked, the Bible tells us so unqualifiedly. When the great King David fell, the Bible writer did not shield his faults, nor magnify his virtues. No. He was given a just rebuke, and his history was written just as that of the humblest man of his time might have been.

After all, my brothers and sisters, if we believe in that book, we shall consider ourselves to be free and independent creatures. We are accountable to our Father and God, and should recognize the authority that He has established in this world. If we believe the teachings of those who wrote in the time of Christ—not necessarily all there is in the New Testament—we may also look to other writings contemporaneous with that time, and we will

find ample proof and assurance that those conditions that the Testament relates were true and authoritative.

Where shall we find a parallel for that work, that great battle to win human hearts, participated in by humble men in the days of Christ? There is no parallel in this world, excepting in this Latter-day Church that was founded by Joseph Smith, under God's direction, and who followed by humble, though strong and brave men, some of whom still remain to fight similar battles, battles for the human heart. A belief and faith in God and his Son, Jesus Christ, a belief in divine revelation, a belief which if lived up to will save and exalt the human race, characterizes everyone that is honest in religious convictions.

It has been said during this conference that the test of this Church will come in the third and fourth generations. I am one of the third generation of our family that have joined the Church, and even though imperfectly I have endeavored to live my religion. If I can maintain the standard set by my father and mother I shall be deeply grateful. If my children of the fourth generation, emulate the attitude of my father, their grandfather, in supporting and advancing this glorious work, I shall praise God. His name receives praise in my heart today, that I have been privileged to devote a part of my life in the service of the Master. God grant that our lives, our thoughts and actions may be given to it in so much that all that we have and are, if need be, may be devoted to advancement of this great Latter-day work. I humbly pray in the name of Jesus. Amen.

Elder Joseph F. Smith, Jr., pre-

sented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

ELDER JOSEPH F. SMITH, JR.

Descendants of righteous men admonished to be faithful.—Saints should diligently obey God's laws.

I appreciate the kindness of my brother, Elder Herrick, in proffering me the time that was allotted to him. I have enjoyed all the meetings of the conference, listening to the remarks of the brethren. I feel that it would not be wise for me to occupy much time and keep you here longer this afternoon; but I desire to say that I am grateful for the testimonies and instructions that have been borne during this conference, and am proud to be a descendant of Latter-day Saint parentage, of the fifth generation. I am also proud to be a grandson of one of the original members of the Church, a man who was faithful to the end, and laid down his life for the truth; and I am glad to know that so many of his descendants are actively engaged in the cause, and are also faithful in the truth.

I trust that the sons and daughters of the Latter-day Saints will walk in the footsteps of their fathers in righteousness, and be true to the Church. I hope they will remember their covenants, honor the Priesthood, and the parents who gave them birth and made it possible for them to receive the many blessings of the Gospel of Jesus Christ. Through faithfulness we shall overcome all things and receive an exaltation in our Father's Kingdom. I trust that the people will go from

this conference with the determination in their hearts to serve the Lord, be true to his laws and the covenants they have made with Him, and keep the commandments better than they have done in the past, from this time henceforth.

We should labor diligently for the salvation of the souls of men, the living and the dead, that Zion may prosper, the truth spread in the earth and righteousness cover the face thereof. The time is coming when wickedness shall cease. This is inevitable; and it is plain to see that a people who will observe the laws of the Lord and keep themselves pure and free from the sins that curse the world, will be the people of wisdom possessed of the knowledge of the things of God, and eventually will have power and dominion in the earth. It does not require the spirit of revelation to understand these things, God's purposes shall not fail. It behooves us, therefore, to be obedient to the will of our Heavenly Father, and receive all principles of truth as they have been revealed from on high, and not partake of the sins of the world that lead to destruction.

I pray that we may all be faithful and true in the discharge of every duty as Latter-day Saints, in the name of Jesus Christ. Amen.

Sister Edna Evans, and choir, sang the anthem, "Inflammatu8."

Benediction was pronounced by President Hugh J. Cannon.

BARRATT HALL MEETING

The afternoon sessions of the Conference, in the Tabernacle and Assembly Hall, were overcrowded, hundreds of persons were unable to obtain admission to either of those

places, and another meeting was held, for their benefit in the Barratt Hall of the L. D. S. University, on the adjoining block, at 2 p. m.

The services were under direction of President Seymour B. Young, and the musical exercises were conducted by Prof. Charles Kent, Mrs. Kent acting as accompanist.

The congregation sang the hymn:

Come, all ye sons of Zion
And let us praise the Lord;
His ransomed are returning,
According to His word.

Prayer was offered by Elder Lewis Anderson.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Elder Seymour B. Young presented the names of the General Authorities of the Church; each and all were duly sustained in the positions designated, by unanimous vote of the congregation.

Prof. Charles Kent rendered, as a solo, the hymn entitled, "Let us oft speak kind words to each other."

ELDER JOSEPH ECKERSLEY.

(President of Wayne Stake.)

I have rejoiced exceedingly in the inspiration of the Lord that has been manifest in all the sessions of the conference that it has been my privilege to attend.

The beautiful thoughts of the song that we have just listened to have been emphasized in the talks that have been made during our conference. There have been no criticisms whatever made of the faith

and beliefs of professed Christian people. Reference has been made, occasionally, by way of comparison, but there has been nothing said to which any professing consistent Christian could take exception. The gospel preached to the people during this conference has been the Gospel of Love. The principles of saving grace as enunciated by the Master have been very forcibly proclaimed.

If I have been impressed with one truth more than another during this conference, that is of great importance to the Latter-day Saints, it is the necessity for those who have entered into covenant with God in these last days to give heed to the living oracles. Very frequently, the Church of which we are members is criticised unfairly because of the unity that obtains among them with regard to sustaining the Church officials, the authorities of the Church, the implicit confidence we have in their word, and our willingness to obey their counsels. We are living in a day when much emphasis is placed upon the subject of individual liberty, and it is often intimated, by those who do not know us as well as they should, that we are a priest-ridden people. My experience in traveling in the world is the very opposite. If there is any religious people upon the earth who are free from domination, who are free from priest-craft, it is the Latter-day Saints. The Gospel that we have espoused, if we are living its principles, makes us free indeed.

The order, discipline, and pure priesthood of God was very plainly and beautifully explained by President Smith in the opening discourse of the Conference, and I am sure that the instructions imparted, and the testimony borne regarding the order of the priesthood, as laid

down by our President, found an echo in the heart of every Latter-day Saint.

The very necessary and timely counsel imparted by President Lund, that the fathers and mothers of the Latter-day Saints should use diligence to see that their children are properly instructed in the ways of the Lord, in the principles and doctrines of the Church, was counsel well worth the close attention of the Latter-day Saints. It will profit us very little, my brethren and sisters, the years of sacrifice and toil and earnest endeavor that has been spent by the fathers and mothers in this work, if we do not succeed in rearing our children in the way that we have tried to go. I feel that these keynotes that were sounded at the commencement of our conference have been ringing in our ears ever since, in the remarks and the testimonies of our brethren.

I have been reminded that while we do perhaps give closer attention and more implicit obedience, because of the confidence that we have in our leaders, than do people generally of other churches, that yet we are not wanting in our reverence for the prophets of old; we are not wanting in reverence for the Word of God that has come down to us through the ages. It is a mistaken idea that we do not reverence as we should the ancient worthies, do not place enough importance upon the testimony of the ancient apostles. The fact is, that we believe all that God has revealed in the past, that was written and spoken anciently and that was necessary in the day in which it was given, for the edification and blessing and consolation of the people, though we go further than that. We believe in present

day revelation,—we believe all that God is now revealing, and we believe that in the future He will continue to reveal to His people as occasion may require, those things that are necessary for their edification, and for their perfection and glory.

A careful perusal of the Scriptures and of history reveals the fact that great and good men have seldom been fully appreciated for their worth in the day in which they lived. This is true of men and women who have been reformers in various spheres as well as it is true of the ministers of the gospel of the Redeemer. The people in the ages and times when men have spoken as they were inspired by the gift of the Holy Ghost have not generally received the message, people in general have turned a deaf ear to the testimony of the living prophets, while professing that they were willing to be guided by the words of those who had passed away. Such was the condition when John the Baptist came to the people as the fore-runner of Jesus the Redeemer of men. Such was the condition as Jesus followed in the mighty work that He was called to do. The people said they were willing to have Abraham for their father, were willing to believe in him, willing to accept the testimony of the prophets who had preceded the Messiah, but were unwilling to accept Him and believe in His testimony and in His doctrine.

You will remember the beautiful story that is told of Lazarus and the rich man. You remember how anxious, after he had left this life and was reaping the reward of his life's work, the rich man was when he lifted up his eyes and saw Lazarus among the redeemed and blessed.

He was tormented in his spirit. His mind went back to mother earth, and he was anxious for his brother, he was anxious for his relatives who were living upon the earth. He desired that they might escape the condition that he found himself in, and so he asked that one might be sent to warn his living relatives that they might peradventure repent, and not reach the condition that he found himself in. The answer came to him that though one should be sent from the dead, yet they would not believe. They had living prophets and they should give heed to their testimony and to their doctrine, and if they were not willing to do this, they would not receive the testimony of one that might be sent to them from the spirit life.

And so it is to-day. The voice of the servants of God proclaiming the truth appeal to the hearts of those who are seeking for light and knowledge, and for purity of life. "My sheep;" said the Master, "hear my voice, and a stranger they will not follow." And wherever the blood of Israel is scattered in the nations, and comes in contact with the humble Elders that are sent forth to declare the gospel of truth, the words appeal to them as the words of God.

Now, I think that as a people we believe all that God has revealed in the Scriptures. We believe in the testimony as proclaimed in the Gospel of John when he said that God so loved the world that he gave His only begotten Son, that whosoever believed in Him should not perish but have everlasting life. We believe that to have faith in Jesus Christ means to believe not only that He lived and died for the sins of the world, but we believe in the Church that He organized, and in

the doctrines of salvation that He promulgated, and we believe in living, actual faith, that produces a godly repentance from sin, a sorrow that leads me and women to humility and to contrition of heart, and leads them to observance of the ordinances of baptism for the remission of sins, that, being cleansed by the atoning blood of Jesus Christ, they are worthy to receive, by the imposition of hands, the gift of the Holy Ghost. It is a faith in Jesus Christ that implies that we believe in all that He taught, in all that He did for the salvation of the human race. If the people in the day when Jesus ministered among them had believed in the living oracles, if they would have accepted His living testimony, instead of the written word of the ancients, or better, in addition to the written word of the ancients, then they might have been redeemed from their sins and have enjoyed the testimony of the righteous.

Now, I thank the Lord with all my heart for the restored gospel of the Redeemer. I thank the Lord that it is my privilege to live in the day and time when God has again spoken from the heavens, when He has again ministered by holy angels, when He has revealed and restored the fullness of the priesthood.

I know there is saving power in the Gospel of Jesus Christ. I know that every individual who will obey the injunction of Jesus of Nazareth, the Redeemer of the world, that every man and every one who will do the will of God, who will obey the doctrines that He taught, shall know assuredly for themselves concerning the truth of the principles that have been revealed for the salvation of the human race.

I know that the mission of the Latter-day Saints is to teach kindness, long-suffering, patience, mercy, and endurance, to bless and not to revile. I know that it is not only our mission, but it is the actual work that is being done by the Church of Jesus Christ of Latter-day Saints.

I pray, my brethren and sisters, that the spirit of repentance may always dwell in our hearts, that we may always be in a condition to receive the inspiration of the Spirit of the Lord, that we may always be able, in our life's work, to know the voice of the true Shepherd, and that we may be willing to follow its promptings to our salvation and ultimate glory. I pray that as a result of the conference meetings that the Latter-day Saints who have assembled may go to their homes with renewed determination to serve the Lord in spirit and in truth, in every action of their lives, that they may proclaim by their daily walk and conversation that they have indeed drank of the fountain of truth, that they have experienced the new birth referred to in the chapter that I previously referred to.

I pray that light and truth may continue to spread in the earth, that the influence and power of this work may extend until the kingdoms of this world shall become the kingdom of our God and His Christ. I pray that the words of the poet may be exemplified in our lives,

"Be it my only wisdom here
To serve the Lord with filial fear.
With loving gratitude, superior sense
may I display
By shunning every evil way and walk-
ing in the good."

May the Lord incline our hearts to all that is good and pure and true, and may we follow in the way that is marked out for us from time to

time. May we give heed to the counsels of those who are placed to guide us, that we may find continually the abiding testimony of Jesus in our hearts, which in the end shall make us wise unto salvation, I humbly pray through Jesus Christ. Amen.

ELDER DAVID H. CANNON.

(President of St. George Temple.)

I pray that while I occupy a portion of your time that I may say something that will be of benefit. I consider it a very important position to stand before the Saints in conference assembled, to feed them the bread of life.

This gospel with which you and I have become identified is the power of God unto salvation, to every man and woman who will render strict obedience to its requirements. There is no position in which mankind may be found but what the gospel is applicable to that condition. Hence we gather ourselves together from the places where the gospel sound greets our ears to the places the Lord has appointed for the gathering of His people. The prime object in this assembling and gathering is that we may be taught in the ways of the Lord, that we may walk in His paths and become intelligent followers of the meek and lowly Jesus. When we get through with mortality, the only thing we can take with us is our intelligence. That which we have done which has been praiseworthy before the Lord and that meets with His approval will be to our credit upon the other side of the veil; but as to our earthly possessions, and those things that we esteem to be things of great value in this world, we cannot take

them with us when we are called to lay this earthly tenement down. The elders of the Church go forth to the nations of the earth, calling upon mankind everywhere to repent of their sins, have faith in the Lord Jesus Christ and go down into the waters and be baptized by one having authority, for the remission of sins, and receive the laying on of hands for the gift of the Holy Ghost. And the elders of the Church, no matter where they travel or go, say to the people everywhere when calling upon them to repent, If you will do the will of the Father, you shall know of the doctrine: it is the privilege of every individual who is obedient to this gospel, and is endeavoring to carry out its requirements, to know of the doctrine.

It is not a person who says "Lord, Lord," or who is baptized and stops at that, or who receives a portion of priesthood and stops at that, that is going to be saved with a fulness of glory, but he who knoweth the will of the Father and then goes forth diligently to carry it out in his life. In all conditions of life men are called upon, without exception, to conform to these requirements. The promises, the blessings, are to follow those that believe and obey the gospel. It is not confined to those that are living, or who were living at the time that the Savior and His apostles were upon the earth. The Savior told the apostles to preach the gospel to every creature—not just a few—and he that believed and was baptized should be saved and he that believed not should be damned. And the signs were to follow them that believed. That proclamation is still binding upon the people, and the elders go forth and call upon people everywhere to repent of their sins. It is

to greet the ears of every individual, no matter whether he lived in the ages past or at the present time, it is his duty to repent and be baptized for the remission of his sins, and if he does render himself obedient to these ordinances, the signs will follow him.

The question often arises, what are we going to do with those that have died during the dark ages, during the time that the gospel was not upon the earth? We have the answer exemplified in what is being done today in the midst of the people. We find that not only people who have become identified with the Church, but the people of the world, especially of this American nation, are diligently looking for information concerning their progenitors. Men are searching after their genealogical records, becoming familiar with pedigrees pertaining to their ancestors, who do not ask the question, What is it that prompts me to act thus, to spend my money and time to gather together what constitutes my family tree? But when they become familiar with the gospel of the Son of God, they learn the reason. They are doing it because by this gospel, in its earliest inception, the hearts of the fathers were turned to the children and the hearts of the children turned to the fathers, as prophesied by Malachi. At the time of this turning of the hearts of the fathers to the children and the children to the fathers, there was not a genealogical society upon the face of the earth. But men who became familiar with the Church afterwards, have said that they were moved upon about that time to search for their ancestors. My father said that soon after the organization of the Church, he had began gathering genealogical data,

for what he could not tell, but as soon as the gospel came to him he knew the reason why he had been doing this.

Another thing that came upon the people at the same time was the spirit of gathering. Think of what this work has come to the earth to accomplish: how could its members have accomplished it in a scattered condition? As soon as the gospel began to be preached, that moment the spirit of gathering took possession of the people. I remember hearing about President John Taylor, when he was in England on his mission, about 1838 or 1840. A sister said to him one morning, "I dreamed last night that the Saints were going down into ships, and singing the songs of Zion. What does it mean?" "It means," said he, "that the spirit of gathering has taken possession of you. The time will come when the Saints will have the privilege of gathering to the places that God has appointed, that they may go into holy places to receive those blessings that pertain to them and to their kindred dead." The spirit of gathering was coming upon the people at the earliest period of the Church's history. Since then the Saints have spent their money and time in the erection of temples, that they may go in and do the work for the dead, and the world has been paving the way for them to do that sacred work. We had a temple in Kirtland, and we had one in Nauvoo. I did not see the Kirtland Temple, but the Nauvoo Temple I remember very well; and I observed the anxiety of the people, and the willingness with which they gave up their substance for the completion of that building. The object that the Saints had in view was to go into the Temple

and do the work necessary for the redemption of their dead, because of the spirit having manifested to them that they without their dead could not be made perfect. They went into the font of the temple and were baptized for thousands of their progenitors, but before they had the privilege of doing much of the other work for the dead for which the Temple was built, they were driven from their homes.

When we first came here, President Young marked the place where there would be a temple, before they had thought much about a city, schoolhouses, meetinghouses, or other things. The Saints felt they could not be saved without their dead, nor the dead be saved without this people, and temples have been erected. While there has been comparatively little work done in the temples for the redemption of the dead, yet a good beginning has been made. Thousands have gone into the temples and have received blessings in their own behalf, and performed baptisms and other ordinances that pertain to the salvation of their dead.

But it is not temple work alone that this gospel comprehends in its vastness; the gospel is applicable to all mankind, and to each individual in every condition. We are required to conform strictly to every law of God. It is not just the redemption of the dead, it is not just to be baptized and receive the imposition of hands of the servants of God for the gift of the Holy Ghost, it is not sufficient for us to receive the holy priesthood and then magnify it to a limited extent. It is required of us to live by every word that proceeds from the mouth of God, no matter what it pertains to, the education of the children of

the Latter-day Saints, the gathering from the nations of the earth, the building of meetinghouses and temples, or anything else that is necessary. These things are parts of the gospel of Jesus, and must be conformed to, if we would know of the doctrine.

There are other things in connection with this. People say to me, "How is it that you dwell so much upon the law of tithing? You hardly ever speak to the people but you say something about tithing, it looks as though you were always thinking about money matters, or that the Church is wanting money." Why do I dwell upon it? It is another of the laws that the Lord has required His people to observe. Is it because the Church is in such a condition that it has to have the tithes of the people in order to conduct the work? Not essentially, because the earth is the Lord's, and the fulness thereof. He could turn everything to yield to the accomplishment of His purposes. But He has given the law of tithing to the people, as a school-master to prepare us for the future that is before us; and there is a promise connected with the observance of this law, that it shall be as a mark upon the door-post. You know, at the time when the children of Israel were about to flee from Egypt, they marked the door-post with blood, that when the destroying angel came he should pass by, and that house should be spared. It is promised that those who render strict conformity to the law of tithing, at the time destruction comes upon the earth, will be spared and preserved; at the time of the burning they shall not be burned, but shall be protected. Another thing, when they hear of any good thing that has been accomplished in

the Church, or that is to be accomplished, they feel that they are identified with that purpose, because they rendered assistance to its accomplishment by paying their tithing.

Then there are free-will offerings. We hear some people say, "Well, what I am going to give, if it is for charitable purposes, I prefer to give myself, and then I know to whom it is given, and for what purpose it is used." But I feel, and the gospel has taught me that if I would be blessed of the Lord, I must conform to this law that we shall observe a day of fast, and place in the hands of the bishop the value of what we would have eaten on that day, for the poor. This help is not given to the poor to make them feel that they are paupers, or dependent upon the charity of the people; they should be made to feel that they are entitled to this assistance, because of their fidelity to the work of God. Having paid their tithing, and done the things that God has required of them, and being now poor, and not able to toil and labor for their sustenance, God has established a principle by which they shall be provided for, that the bishop, the father of the ward, will look after them and see that their needs are supplied.

When we have lived until our hair is white, and are ready to lay our body down in the grave, we feel in our hearts that time has been too short to accomplish all that God has designed. In order to know the doctrine, we must do the will of the Father, and in order to do the will of the Father, we must conform to every law that God has revealed for the redemption of His people. When we kneel down at night, as I trust all who are Saints do, and pour out

our hearts in gratitude to our Father, in whose image we are created, we ask him among other things to grant that we may be eternally exalted in His presence with a fulness of glory. That is the burden of our prayer, that we may have the privilege of returning to the Father. Though we offer our prayers in that faith that brooks no denial, yet our lives do not always conform to the requirements of the gospel. But, my brethren and sisters, if you will put yourselves in such condition that God will see your sincerity not by your words alone, but by your life, walk, and conversation before Him, you need have no fear about being exalted in His presence with a fulness of glory, for it is sure to come to you. How are you to know that it is coming to you, and that you are approved of God? Not simply sitting down and being inactive in regard to these matters. The way to know is to live so that the hope of eternal life that was implanted at the time the servants of God impressed you with its importance grows brighter every day in your hearts; and as you do, you will be better satisfied with your life's labors. A person begins to doubt when he neglects his life's duties, and spends his time criticizing his brethren and sisters. If you will devote your time to the service of God, and keep bright within your heart the feeling that brings you in fellowship with the Spirit of God, it will be as a well of knowledge springing up into eternal life. That is my testimony to you, my brethren and sisters.

You know there are many people connected with this Church that spiritually died in the days of Joseph Smith. I remember one time com-

ing across a man of that kind who had nothing remaining of the spirit or genius of the gospel in his disposition or makeup, and yet he was expecting, because of Joseph Smith's promises to him, to reap eternal life and celestial glory in the presence of the Father—and he was back in the states waiting for something to turn up, waiting for the people to go, he said, out west and then back, in the form of a horseshoe. But there was something connected with that promise, that he should be saved in the presence of the Father, that you know, you people in the Church of Jesus Christ of Latter-day Saints. The promise was predicted on condition of his faithfulness. Did you ever receive the promise of a blessing in your life that you did not think was predicated upon your faithfulness? You have heard among other things being said to people being married, "All these blessings, together with all the blessings pertaining to the new and everlasting covenant, I seal upon you by virtue of the holy priesthood, *through your faithfulness.*" A man who has been promised by the Prophet Joseph, or the other prophets, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, or Joseph F. Smith—any of these worthy servants of God—has had the blessing conferred upon condition of his faithfulness.

What made Abraham what he was? How came Abraham to be considered the father of the faithful? God said that He knew that Abraham would teach his seed after him to keep His commandments. What caused Abraham to have this blessing? The Lord had tried him to the very utmost, and found him worthy of eternal life. That was

what caused Abraham to become the friend of God, a man upon whom God could rely. Abraham had been told that his seed would be like the sands upon the seashore, or the stars, as they are innumerable so would his posterity be. Abraham knew that his hands must not be imbued with the blood of his fellows. Yet, when the Lord said to Abraham, "Take your son and offer him as a sacrifice," Abraham took him, nothing doubting. When they got to the foot of the hill and commenced its ascent, the boy said, "Here is the wood, but where is the sacrifice?" And that father turned to that son, through whom the blessings had been promised, in whom the hope of the future was concentrated, and he said, "My son, thou art the offering." What a terrible thing for a father to tell a son! Yet it was in obedience to the requirements of God. When the time came and the knife was finally raised to strike the fatal blow, Abraham was told, "Hold, look in yonder thicket, and find a ram." And Abraham, because of his fidelity to that which God had revealed, came to be the Father of the faithful, and the friend of God.

May His blessings be upon you. May we, in contemplating the future, remember that it is necessary for us to do the will of the Father before we will know of the doctrine, then will it be truly accomplished through Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG
(President First Council of Seventy.)

The spirit of this conference has, I believe, fastened upon our minds the necessity of receiving every principle of the gospel and living the same, practicing in our daily lives all that belongs to it.

When the Prophet Joseph Smith received the visitation of the Father and Son, he was under the power of the Holy Spirit to that degree that he could endure the presence of these heavenly beings. After he had commissioned him, and instructed him by ambassadors sent from time to time, he was entrusted with a very great work, that of translating an ancient record, the history of the races that were found upon this continent when it was discovered by Christopher Columbus. The prophet states that, while translating this sacred record, he and his fellow-worker, Oliver Cowdery, were impressed with a passage of scripture, found in III Nephi, relating to the ordinance of baptism, and they retired to a secret place and prayed to the Lord for light in regard to this ordinance. In answer to their prayer, the Lord sent them John the Baptist, the forerunner of our Lord, and he revealed unto Joseph Smith and Oliver Cowdery the meaning of the ordinance of baptism, and the way in which it should be administered, at the same time conferring upon them the Aaronic Priesthood, and promising them that they should receive the Melchizedek Priesthood in the due time of the Lord.

When our Savior was upon the earth, in the meridian of time, He came in fulfillment of the predictions of ancient prophets, and according to the promise of the Father that He would send a Redeemer into the world, His only begotten Son, that was to save the people from the condition caused through the fall of their first parents, subject to eternal death, banished from the presence of God, Jesus came and brought life and immortality to light, yet, though He was the Son

of God, the Redeemer of the world, who subjected Himself to receive the sacred ordinance of baptism. We are told that He came unto John, who was baptizing repentant Jews in the River Jordan, and requested that He be baptized; and John said, "I have need to be baptized of thee, and comest thou to me?" But Jesus answered, "It becometh us to fulfill all righteousness;" and then John suffered him. When Jesus came up out of the water, the Father manifested His approval of the ordinance by proclaiming, "This is my beloved Son in Whom I am well pleased." Then the Holy Ghost, in the sign of a beautiful dove, came and rested upon the Savior as an evidence to the people of the fulfillment of the prophetic words John the Baptist had uttered sometime previous when he said, "Upon whom you see the Holy Ghost descending, know you indeed that this is He."

Afterward, when Jesus was ministering among the people, John was taken and thrown into prison, and he sent to the Savior two faithful messengers who asked: "Are you indeed the promised Messiah? or do we look for another?" And Jesus sent this answer to John, "Behold the gospel is preached to the poor, the dead are raised, the deaf are made to hear, the blind have their eyes opened"—leaving John to judge by these words whether He was indeed the promised Redeemer or not. We are not informed as to what the effect was upon John when he received this message from our Lord, but this we do know, that when the Savior arose from the dead He sought to impress upon the minds of His disciples that He was indeed a resurrected being. He said to one who was doubting,

Come and handle me and see: behold the prints of the nails in my hands: behold the wound of the Roman spear in my side, and no longer doubt, but believe, for a spirit hath not flesh and bones as ye see me have. Later, He said to His apostles, "As my Father has commissioned me, so I commission you." He declared that *all power was given unto Him in heaven and in earth*, and then said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * * and lo, I am with you always, even unto the end of the world."

We find, my brethren and sisters, that there were many, in the early history of this work, who when they heard the gospel, said to the elders, "Why, I was baptized into the Baptist church," or "I was baptized, when an infant, into the Methodist church," or "I have received that ordinance in other churches." But the Lord said to the Prophet Joseph, All persons that desire to be received in the Church of Christ in this dispensation must repent of their sins, and receive baptism by immersion for the remission of sins, that they may receive the Holy Ghost, and this ordinance must be administered by one having authority; for no man taketh this honor to himself but he that is called of God as was Aaron. Aaron, as we know, was called by the Lord through the Prophet Moses. The Lord said, lay your hands upon your brother Aaron and call him to be your spokesman, that he may take some of the burden from your shoulders.

Many have said, "If I must be deprived of the comforts of life that I so much enjoy, in the way of

using tobacco, or wine, or tea, or coffee, I do not want to join the Church of Jesus Christ of Latter-day Saints. I would rather have my enjoyment of these luxuries than belong to the church whose doctrines you have introduced to me." Others have refrained from embracing the work, fearful that they would be deprived of some pleasures that they have heretofore enjoyed. Some refused to embrace the gospel because, as I have stated, they did not think it necessary to be baptized again. Others hold back for fear that they might meet with censure from their neighbors and fellow-churchmen. Many a person has held himself aloof from this work of the Lord because he was afraid of public opinion. You know very well, my friends, that the Saints have not always been spoken well of. In fact, I am reminded of one of old, who said, This people are spoken evil of everywhere: and yet they seem to prosper: they love each other: and they grow in strength, in power and in numbers. One said concerning the Apostles of Jesus, Let these people alone and, if their doctrine is of man, they will be scattered and come to naught; but if their doctrine be of God, let them alone, lest perchance you be found fighting against God; a very wise and correct admonition.

You know Paul said, in relating his experience to some who were listening to him to condemn him, I was indeed a Pharisee of the straightest kind. I went from city to city to prosecute the followers of the Nazarene. I was journeying to Damascus with letters of apprehension in my hand and that I might find people there who were proclaiming the gospel of the Nazarene. And as I journeyed to Damas-

cus, a great light came upon me and I fell to the earth, and I heard a voice saying, "Saul, Saul, why persecutest thou me?" and I said, "Who art thou Lord?" and the voice said, "I am Jesus whom thou persecutest." Then Saul asked what he should do, and he was told to arise, and someone should lead him into Damascus, and one Ananias would tell him what to do to be saved. Paul declared, I rose up from the dust and one took me by the hand and led me to the city of Damascus, and there I prayed to the Lord, and the Lord revealed to me that there was a man in that city who was also praying to the Lord to know what his duty was, and the angel came to this other man who was praying, and said to him, Arise, and go to such and such a place in the city, and find one Saul, for behold he prayeth. This servant of the Lord obeyed the voice and found Saul and said to him, "Brother Saul, receive thy sight," and Paul says, I immediately felt my sight restored as of scales falling from my eyes. And then this good man who was sent to him, who was called Ananias, said to him, "Brother Saul, why tarriest thou? Arise now and be baptized and wash away your sins, calling upon the name of the Lord." And so, Paul declares, I was brought to a newness of life by being buried in the liquid grave. And not only were my eyes opened, my physical vision restored, but the eyes of my spirit and understanding were opened as well. Then Paul knew he had been persecuting Saints of God, who were indeed the followers of the meek and lowly Nazarene, who was indeed the Son of God.

My brethren and sisters, we have listened to the doctrines of the gos-

pel from a number of speakers during this great conference, and I must say, in the experience that I have had in attending conferences, I never have attended one in the last sixty years that I have been any better satisfied with than this which is now about to close.

May the Lord bless the people, comfort everyone. Those who could not come to this conference, may they receive from their friends the message of good will and kindliness that came from the lips of our prophet, and leader, and from the lips of his brethren who have spoken during this conference. May health and peace continue to abound in the homes of the Latter-day Saints. I pray in the name of Jesus Christ. Amen.

The hymn commencing, "I know that my Redeemer lives," was sung by Prof. Charles Kent.

Benediction was pronounced by Elder George E. Bench.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

President Smith made announcements, including a notice of over-flow meetings of the Conference in the Assembly Hall, and Barratt Hall, being held at this hour.

The Tabernacle choir sang the anthem, "Arise, shine for thy light is come."

Prayer was offered by Elder Serge F. Ballif.

The choir sang Professor Evan Stephens' anthem, "Awake My Soul;" the duet passages were ren-

dered by Margaret Summerhays and Thomas Ashworth.

ELDER HEBER J. GRANT.

Inspiration in the hymns of Zion.—Respect and friendship of neighbors desirable.—Testimony lost by failure to live Gospel principles.—Children honor parents by being true to the faith.—Godliness and loyalty characteristics of Church leaders.

I rejoice exceedingly in the spirit of the meetings of this conference. I endorse most heartily all that I have heard during the conference, and bear testimony to the inspiration of the Lord in those who have spoken; and I humbly and earnestly pray that the time I occupy, this afternoon, that the same good spirit and inspiration which have been given to those who have already spoken may be given to me. I have no desire today, in standing before you, and I have never had when occupying this position or a similar one, except to say only those things which might be beneficial to those who listen as well as to myself. I have been blessed upon more than one occasion, while speaking to the Saints, and have felt truly grateful to the Lord for the encouragement that has come to me, because of the rich outpouring of His Holy Spirit.

I have been particularly impressed during this conference, with the many old-time and inspiring hymns which have been sung by the choir and the congregation. I never hear, "Come, come ye Saints," "Though Deepening Trials throng your way," and other inspirational songs which the Lord has given to the men and women of this community, by the inspiration of His Spirit, that I do not rejoice as I listen to them. I feel that this very

splendid hymn, "Though Deepening Trials thron'g your way," could be read by every one within the sound of my voice, at the close of the meeting today, and they would be profited thereby; and the same would be true with reference to the others that we have listened to.

I rejoice in the unity existing among the Latter-day Saints. As you know, it falls to my lot, in connection with my associates in the Council of the Twelve, to visit the different Stakes of Zion; and wherever I have visited in any of the Stakes I have always found love and devotion to the work of the Lord, on the part of the stake officers, and of the ward officers, and all those who are connected as officers with the auxiliary associations in the Church. I was delighted with the report made here by Brother Murdock, that they had Religion Classes after their school exercises, throughout the entire Wasatch Stake. There are some of our people that have stood up so straight, where they were school trustees, that in my judgment they have leaned over backwards, in objecting to religious training after the school sessions. I hope that the very splendid example of liberality that has been exhibited in the Wasatch Stake of Zion may spread all over the stakes of Zion. I rejoice in hearing that those not of our faith in that stake of Zion had good fellowship and good will for the Latter-day Saints. That is as it ought to be. As I understand the gospel of Jesus Christ, it enjoins upon us to live lives of virtue, of charity, of uprightness, of fair and honorable dealing, so that all men seeing our good deeds shall glorify God and shall be led to investigate the gospel of Jesus Christ as proclaimed by the

elders in the Church, at home and abroad.

I can indorse the statement made by President Hinckley, that I do not know any person who has once had a testimony of this gospel who has ever lost that testimony unless he first failed to do his duty and to keep the commandments of God. The writings of James, wherein he says that faith without works is dead, that it is like the body without the spirit, have always appealed to me. I have discovered that dead faith, among professed Latter-day Saints, comes from the failure to be honest with the Lord in the payment of our tithes and offerings, the failure to observe what is known as the Word of Wisdom, the failure to attend to secret and family prayers, and the failure to live a life of pure religion as James puts it down, which is to visit the widow and the orphan and to relieve the distress of those that are needy. It is this class and this class only, so far as I have ever seen, and the class who commit sin, who lose their faith in the gospel of Jesus Christ. I rejoice beyond my power to tell, that as men grow in good deeds, as they grow in love for their fellows, as they grow in absolute honesty in their dealings with their fellow men, as their lives are shown to be worthy of the imitation of all men, that those who so live grow and increase in a burning testimony of the divinity of the work in which we are engaged, and that there are no doubts or dubieties which cross their minds as to the inspiration of the Lord to His servants who stand at the head of this work.

We have heard gratitude expressed by many of the speakers because they, like Nephi of old, have been born of goodly parents. I feel

that I would be unworthy the wonderful teachings and the magnificent and splendid example of a widowed mother who reared me, if I too did not lift my voice here today and thank God for a mother who loved Hini, who loved the religion of Jesus Christ, whose life was an example above reproach, than whom I knew no more loyal, patriotic and true woman among the Latter-day Saints. I thank the Lord for my father, although I never knew him. I have had love lavished upon me by the leaders of this Church and by influential men from one end of this country to the other, because of the love and respect which they felt for my father. Particularly was this the case with the late President John R. Winder, who often told me that the first encouraging word and helping hand, and the first loyal friend that he found in Utah was my father; and he certainly paid and repaid this love four fold, by love and kindness and encouragement and blessing to me and other members of my father's family. It is indeed a wonderful and a splendid thing to be born of goodly parents; and it is one of the saddest of all sad things where the sons and the daughters of goodly parents are recreant to the faith of their parents, when they are careless and indifferent, where they fail to honor their fathers and their mothers, and thereby fail to honor their God, where they follow after the things of this world, and allow the ideas of men to blind them.

I particularly enjoyed the remarks of President Smith. Many of them came home to me; and with the help of the Lord I propose to practice his teachings and to see to it that they shall not be to me as a "dead faith." They particularly

impressed me when I realized that upon very many occasions I had been guilty of referring to the faults and the failings of people, instead of magnifying their good deeds. With the help of the Lord I propose to try and learn to sing the favorite song of my counselor in the Tooele Stake of Zion, and my successor, the late Hugh S. Gowans, "Nay speak no ill, a kindly word can never leave a sting behind," etc.

I thank the Lord for my intimate association, from a little child, with President Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and with President Joseph F. Smith. I thank the Lord that I have never known anything but good in all my association for fifty years with these men. I remember very distinctly, when a child six years of age, a conversation with President Brigham Young; and for fifty years I have never heard in public or in private anything fall from the lips of the servants of God, who have been chosen to stand at the head of this work, but what was for the uplift and the betterment of the people of God. I know, as I know that I live, that those men who have passed away were in very deed God's representatives upon the earth, and that Joseph F. Smith is the Lord's anointed today. I know that each and every one of us who are loyal, who are true, who are patriotic, who learn the lesson that "obedience is better than sacrifice and to hearken than the fat of rams," will be blessed of God, that He will magnify us, and that as we sustain His representative He will sustain us. God bless all Israel, and help us all to be loyal and true, and to serve Him with full purpose of heart, I ask it in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Honor to parentage a general characteristic of faithful Saints.—Marriage advocated as a moral safeguard.—Righteous life an important qualification for Marriage.—Trouble and sorrow lessened, happiness increased, where true love prevails.—Immorality of divorce.—Unfortunate results of Marriage outside the Covenant.

I believe that all who have been fortunate enough to be in attendance upon this conference have rejoiced in the spirit of it. I believe that God has looked down upon us in our assemblies in approbation, and that He has poured out upon us a very rich portion of His Holy Spirit; and I believe that the angels have rejoiced with us. I believe also that the faithful fathers, of whom witness has been borne by faithful sons, have also been filled with joy in seeing the integrity, faithfulness and devotion of their sons and grandsons.

I could have wished that the spirit might have directed that others of our brethren of the presidencies of stakes might have been called to address the Saints. Those who have spoken have spoken under the divine inspiration of the Lord; and it has given the Latter-day Saints an opportunity to judge of the character, the caliber, and the quality of the men whom the Lord has sought out and chosen to preside over the various stakes of Zion and mission fields. There are between fifty and sixty other presidents of stakes, who are the peers of the brethren who have spoken; and I rejoice in the strength and in the integrity of these servants of the Lord. If time would permit there are many of the bishops who could also give a splendid account of themselves, if called upon to do so. This power of the

priesthood is not only enjoyed and exercised by the general authorities of the Church, but the same power is held and the same authority is wisely exercised by presidents of stakes, and bishops of wards. I may say, further, that there are hundreds and thousands of men who do not hold these responsible positions of presidency, but who do hold the priesthood and are exercising the authority of it in honor and righteousness among the Latter-day Saints.

Underlying the remarks of many of the brethren can be found that great law of God, that commandment which He recorded with His own finger upon the tables of stone, namely, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." We have seen exemplified, in the lives of the brethren who have been called upon to address the conference, a complete and full obedience to this law and commandment. They have spoken in praise and thanksgiving of their fathers, and of the faith of their fathers, and have testified that they likewise have the same testimony of the truth and the same determination to stand firm, steadfast and true to the covenants and obligations of the gospel. I rejoice in this fact, and I may testify that this is not confined to those who are termed authorities in the Church, but it is general among the Latter-day Saints. There is always in the heart of the faithful Latter-day Saint gratitude to God, if he or she were born of parents who were faithful in the Church; and there is always great joy and happiness in being conscious of the fact that we ourselves love the truth and desire to be faithful and true. It is not

so much that we honor our fathers and our mothers that, individually, our days may be long in the land. This is a great principle of heaven and a great law unto the people of God, and pertains to the congregation or to the whole Church as well as individuals; and when we all are faithful to the parents whom God has given us, then it goes without saying that the lives of the people, and the perpetuity of the Church, will be extended and prolonged in the land that the Lord has given unto His people.

Now, my brethren and sisters, while upon general principles it is a wise thing to see the fruits of righteousness and of goodness and of faith and obedience in our brethren and sisters, nevertheless there are conditions that prevail among the children of men that are dangerous to their peace and happiness. Against these evils that threaten our happiness and salvation we cannot always be justified in closing our eyes or remaining silent. The moral condition of the world is very bad indeed, so bad that it is causing grave concern among others than the ministers of the gospel. Statesmen, governors and other state officials are concerned about these things, and are investigating these matters with the view of determining the causes thereof, with the hope of finding a remedy. Immorality of various kinds is rife in the world. While I am thankful to say these things are not so prevalent among the Latter-day Saints, yet there is danger in them, and occasionally they come very close home to some of us.

I would like to say just a word or two upon the principle of marriage. It is being advocated by some as the remedy for the immoral condition

so prevalent among men, that churches should take up the doctrine of marriage and preach it more often and extensively, to encourage men and women to marry, and to be faithful in the marriage relation. That is timely, it is a good doctrine; it has been forgotten altogether too long, and needs attention on the part of both the clergy and the civil authorities, and of the people themselves. It is a great principle in the Church of Jesus Christ of Latter-day Saints; as practiced outside the Church it is a principle that is not altogether a remedy for immorality in the world, as may be illustrated in the boast of one of our neighboring states, and published under great leaded headlines, that that state had the record in divorces, that out of every seven marriages there was one divorce. Now, I would like to say to my brethren and sisters of the Latter-day Saints, we ought to have respect and regard for that great and vital principle and doctrine of marriage. We should advocate it among our young people in the spirit of righteousness and sacredness, and never speak of it in the spirit of levity or funmaking, or do that which would discourage young people from entering into the marriage relation, or that would discredit that relation. There are far too many of our young people of marriageable age unmarried. I do not know the reasons why they remain unmarried. Many young men fear that they are unable to support a wife, build a home and care for a family. Many young women have the same fear, that the young man will not be able to support them in the manner that they are accustomed to; losing sight of the great fact that their fathers and mothers, perhaps, have come up

from the beginning, even in poverty, starting very low indeed in the scale of possession of this world's goods, but by frugality, sacrifice and skimping themselves, practicing rigid economy, they have eventually achieved success in life and reached a reasonable degree of prosperity. Young men ought to be willing, with the help of God, to undertake this great responsibility, if they have health of body and a willingness to work and earn a living; and young women, who can find honorable and virtuous young men so determined, ought to be willing to accept them and help them, be help-meets to them, and not seek to marry only that they may have someone to earn money for them that they can spend in pleasure and extravagance. I would like to read, in this connection, just a paragraph from a discourse delivered by one of the early apostles in this dispensation, upon this subject. I read it because I feel that the doctrine and the principle could hardly be expounded more beautifully. I recommend this paragraph to our young men and young women, and to their fathers and mothers, and advise the latter to commence early teaching their children to prepare themselves for the duties and responsibilities of life, rather than for merely enjoying those foolish and worldly pastimes and pleasures after which so many seek.

"Let that man who intends to become a husband seek first the kingdom of God and its righteousness, and learn to govern himself according to the law of God, for he that cannot govern himself cannot govern others. Let him dedicate his property, his talents, his time and even his life, to the service of God, holding all things at his disposal to do with the same according as He shall direct through the counsel He has ordained. In selecting a companion let him not

look wholly at the beauty of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females, for all these without the genuine virtues are like the dew drops which glitter for a moment in the sun and dazzle the eye but soon vanish away; but let him look for a kind, amiable disposition, for unaffected modesty, for industrious habits, for sterling virtue, for honesty, integrity and truthfulness; for cleanliness in person, in apparel, in cooking, and in every kind of domestic labor, for cheerfulness, patience, and stability of character, and above all for genuine religion to control and govern her every thought and deed."

That is the doctrine of the gospel of Christ, that I would like to present for the consideration of the young men and women; that young men contemplating marriage should contemplate it in a spirit of prayer and devotion to God and to service of the Lord, and that young women should prepare themselves to be such as described by Brother Orson Pratt in his discourse from which I have selected this paragraph. I would say to young men and women that they should honor their fathers and mothers, and should seek the counsel and advice of their parents in such important steps as marriage. It is one of the most vital and important moves that young men and women can make in life. Upon it depends more of joy, more of happiness, more of peace and genuine satisfaction than can be found in almost any other thing in the world, where the union is entered into in the spirit of truth and righteousness, and a determination to fulfil the laws of God and of nature. On the other hand it is a step fraught with trouble, sorrow, misery, and unhappiness when it is not entered into in this spirit and for this purpose. Young men and women must determine that they are willing, with the help of God, to endure whatso-

ever experiences come to them in life. The responsibilities of marriage are great, but where love abounds, there will be happiness and joy unspeakable. So, likewise, in that relationship, they will be called upon, in all probability, to undergo very sorrowful experiences, that will bring sadness to their souls and try them severely; yet all these things can be endured if the love that should exist does exist in the hearts of those who have plighted their faith to each other.

"My house is a house of order, saith the Lord, and not a house of confusion." Brother Penrose read that passage this morning. That relates not so much to the little ordinary noise, and disturbance, and confusion that we may find sometimes in homes, or in communities. It may cover that point, but it has a more deep and a much wider meaning than that. That home where the furniture may at times be deranged and the children may create din with their lusty shouts, that is not confusion, that can easily be remedied. That home wherein a son rises up in rebellion against his father, and against the order, rules and regulation of the home, there is confusion. That community where one man lifts himself up in opposition against his brother in the priesthood, and opposes its authority, creates confusion; but this passage of scripture was given, more particularly, in connection with the revelation that the Lord gave upon the great subject of marriage. There is no thing in the world that can bring about such great confusion as promiscuous marriage and divorce; the woman being married a half dozen times, and being divorced a half dozen times, bearing children with each

husband; that, I say, brings about confusion; and the same it is with the man who marries and is divorced, time and time again. It is a most immoral condition; and the issue therefrom are without father or mother, and without name, almost, in this world, and surely will be so in the next.

Our young men who marry gentile girls create confusion. They marry not according to the law of God. They are not joined together by the holy spirit of promise, they are joined together for only a little time, to be severed and separated after this life. They have no more claim upon one another; and the children that may have been born find themselves likewise without father or mother, or relationship in the world to come, and this is confusion. It is as it were the forging of a chain of unwelded links, that is easily broken and scattered, and is not in accordance with the law of God. No young man can marry outside of the Church, except he dishonor his father and mother, and the gospel of the Lord Jesus Christ, and the command of God as given in the revelations of the latter-day. The same it is with a young woman who marries out of the Church. She marries unhappiness and misery, separation and disintegration, loss of husband and children in the world to come, and loses happiness and peace of mind and heart here; and it is unfortunate. I would like to call attention to this great principle and plead with our fathers and mothers to more thoughtfully and thoroughly teach these doctrines to their sons and daughters; that such dishonor to the latter, to their parents, to the Church of God, and the principles of righteousness may not be shown, and that the incident

misery and unhappiness may not be or have to be endured. Let our young men and young women marry in the Church, and in the holy places that God has set apart where that ceremony may be performed. Let them marry as the performance of a part of their sacred religion, because it is a religious rite, and marriage without religion will never be a success but must spell failure sooner or later, both in time and eternity.

Now, if you would have your children rise up, in a later day, and take the stand toward you that our brethren, the presidents of stakes who have addressed us, have taken towards their parents, you will honor your fathers and mothers, and the gospel to which they have been true all their lives here. I thought myself, what a terrible thing it would be for a man to be born of parents so unequally yoked together as one to be a "Mormon" and one a Gentile. He would have to say: My father was a Gentile; my mother was a Latter-day Saint; or, My mother was a Gentile, and my father was a Latter-day Saint. I was born without the covenant; my parents were not sealed by the holy spirit of promise and by the authority of God. I have no father and no mother in the hereafter, except, through the blessings of the gospel, my mother may be given, and I with her, to some good man, by the holy priesthood for eternity. That, to me, would be a terrible condition.

My brethren and sisters, I want to say and can say, as my brethren have said, I love, honor and revere my parents, and I trust that my children after me can say the same thing, and God be pleased that their children after them, to the latest

generation, can rise up and declare their fathers blessed.

May God bless the Latter-day Saints; may they look into the doctrines of the Church and the holy principles of righteousness, the principles of heaven, of truth, as they have been revealed, and practice them in their lives, revere them, honor them, and live by them, that they may be blest of God and exalted in the land which God has given us, and exalted too, in due time, in the presence of the Father with the redeemed and sanctified, in a saved and a glorified condition. I ask this blessing for the Latter-day Saints, each and every one of us, in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

If it may not be considered intrusion, I would like to supplement, in a few words, the remarks that have just been made. The house of the Lord is a house of order and not a house of confusion; and that means, that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God, alone. That is what it means. God instituted marriage in the beginning. He made man in His own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other. Furthermore, it means that there is no union for time and eternity that can be consummated outside of the law of God and the order of His house. Men may desire it, they

may go through the form of it in this life, but it will be of non effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost.

It is my pleasure to read to the congregation a message that I have received today from Washington, D. C.:

"April 5th, 1913.

"President Joseph F. Smith:

"I have been thinking all day of home and our general conference. I am with you all in spirit, if not in person. May the spirit of unity, of prayer, of charity, of toleration and loyalty prevail. I ask God's blessings upon our nation, upon our state, and our Church, upon you and the brethren, and upon every honest man.

"REED SMOOT."

This is from New York. April 5th, also:

"President Joseph F. Smith, Salt Lake, Utah: Please accept my most friendly greetings, loyal regards, and faith and prayers for yourself, the brethren, and all the Saints.

"JOHN W. YOUNG."

This is his semi-annual message; and I am glad to receive that much from John W. Young, for he is a son of President Brigham Young; I wish he had the humility, and wisdom, and disposition to come home and live with the Saints.

"Be thou faithful unto death," a tenor solo, was rendered by Prof. Elihu Call.

PATRIARCH HYRUM G. SMITH.

Declaration that the Lord is pleased with His people.—Prayer for continued success of the Lord's work.

I declare unto this great gathering here that the Spirit of the Lord has been with us in this conference, with those who have spoken, and with those who have listened. The Lord is pleased with those whom He has called to direct His work

in the earth in this day. He is pleased with their fidelity, and with their fearlessness to declare His truth that has been revealed, and restored to the earth again. The Lord is pleased with those whom He has called to teach the youth of Zion the principles of righteousness, the principles of truth and education. The Lord is pleased with those who sing His praises, not only here in our choir, that we have heard today, but in the choirs throughout the stakes of Zion. The Lord is pleased with all who are serving Him, who strive to honor His name and perform His work in the earth.

May the Lord continue to be pleased with us. May we so live that He will continue to bless us, and look down upon us in love and mercy. May we take home with us the counsels, admonitions and teachings that we have received in this conference, both young and old; that we may honor the Lord and His servants in the earth. May He bless you in your homes and in your endeavors to serve Him and keep His commandments, to live clean and unspotted from the sins of the world. May we so live that He will be pleased with us in all of our endeavors to serve Him, is my prayer in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

Several times during this conference, while listening to the brethren and contemplating the doctrines which they have presented, I have made this mental comment: How excellent is the wisdom of the Lord. And in the few moments that I am to address you, if I could, I would like

to point out, by demonstration, the truth of my comment.

The people in some parts of the United States have recently been passing through wonderful experiences, experiences I may say that have been foreshadowed by the inspired utterances of the great prophet of the new dispensation of the gospel; for as early as 1831 the Lord, both by vision and word of mouth, decreed that there should be great destruction upon the waters of the Missouri, the Mississippi and the Ohio valleys; and no one in recent years has noted the annual recurrence of destruction, in various forms, upon those waters, but what has been convinced that the warning word of the Lord, through the Prophet, was being fulfilled. Great distress has come upon the people of the land by reason of storm and tempest and by dangers that have been developed in those regions of country to which reference has been made. The country has been appealed to and is now appealed to for help to relieve the distress that has come upon the people. In this connection I want to say to you that there has been no single act that has so completely met with the approval of my spirit than the fact that the President of the Church, in his capacity as Trustee-in-trust, has stretched forth a helping hand to the distressed people of Ohio, and in a small way, has helped those who are in distress.

Now, what I want to call your attention to is a little of the wisdom of God, which, if followed out by the inhabitants of the earth, would provide a means for meeting emergencies of this kind, a means which we ourselves, it seems to me, do not properly appreciate. It was a way found out in the midst of our own distresses, an institution of the

Church, born to the Church, out of the midst of the things which our community was called upon to suffer. During the year 1855, the community of Latter-day Saints in these valleys, was sore distressed by a double calamity of drought and grasshoppers. The crops were well nigh destroyed, and the people had to be put again upon rations, as in the earliest years of their experience in these valleys. Those who had been provident and careful of their means, and were blest with means, had to share with those who had not. This calamity of drought and grasshoppers was followed by a severe winter in which much of the stock of the people was destroyed; and then, while they were distressed in this way, the responsibilities of the people increased by an unusually large immigration, into these valleys, both of our own people and the passing immigrant companies on their way to California, with whom the Latter-day Saints always shared their pittance. To meet the very great demands of charity upon the Latter-day Saints in those trying years, our fast day came into existence; the servants of the Lord instituted the first Thursday in every month as fast day, with a view of taking what was saved by this sacrifice and minister unto those who otherwise would be in want. This plan of meeting that emergency became an established institution; and in course of time the servants of the Lord changed the fast day from the first Thursday of the month to the first Sunday of the month.

I want to call your attention to some very pretty sentiments and some very substantial wisdom connected with that thing. The regulations of the Church were to the effect—and are to the effect:

“That a fast meeting should be

held in every ward on the first Sunday of each month, at which time the Saints should remember the poor and donate for their benefit, which should at least equal the amount saved by the person or family so fasting. All such funds shall be applied exclusively for the purpose of assisting the worthy poor, as in the judgment of the bishopric may be necessary. The Latter-day Saints should liberally observe the payment of their donations for the worthy poor, so that the bishop may have funds to assist the destitute and needy." Now, mark you this: "who should always have our sympathy and aid; but whenever a person drawing assistance is able to do something toward his or her support, however small, the bishopric should endeavor to provide such with employment suited to their capacity and their condition."

I call your attention to the fact, in passing, that the institution of this means for providing for those who may be in want is limited to the worthy poor; because there is no intention, on the part of the Lord, so far as His will is revealed to the Church—there is no intention to create a permanent pauper class, or to permit the vicious and idle to prey upon the industrious and the provident; and hence this wise counsel that these charities are to be extended to the worthy poor. Counsel is given, also, that even these, wherever and whenever it is possible, should have the glorious means or opportunity afforded them to preserve their personal independence by giving something in return, in labor, in service, for the help that is given them.

The subject, of course, is capable of great expansion. All I can do

here and now, and all I desire to do now, is to show by reference to this little thing, how excellent is the wisdom of God! Suppose the Christian people of New York, with her between five and six millions of people, largely of at least nominal Christian profession, suppose that Christian city were to adopt God's method of providing a permanent means of charity for the worthy poor; if they would but take this one little fragment of "Mormonism" and apply it in their charity economics, they would establish a permanent revenue for the charities of that city that would stop the cry of hunger rising up to greet the ears of the God of Sabbaoth. They would have sufficient to feed, to clothe, and to lodge the worthy poor, and what is more, if you mathematicians will take the pains to work it out, and suppose that only one-half of the Christian people of that city were to faithfully observe this little principle, you would have means not only to clothe and feed and lodge the worthy poor, but when emergencies of calamity arose in the city there would be ample means to meet those emergencies. And if a state were to adopt that bit of charity economy, if the nation were to adopt it, if the Christian world were to adopt it, out of that one fragment of God's inspired truth given to His people, there would be ample means to meet all the demands of charity at the hands of the people. How great, how excellent is the wisdom of God, even in small matters. The Lord bless you. Amen.

[The speaker would also add to the thoughts above expressed, that in the above described fast system established in the Church, all—the

rich and the poor, the wealthy man of business and the common laborer—would contribute equally to this proposed charity. Not that what would be saved from the fast of the common laborer's family for the fast fund would equal in dollars and cents the amount that would be saved from the fast of the rich man's family; but it would cost one as much as the other, *viz.*, the sacrifice in each case of the meals that would otherwise be eaten; and that which costs the same to each, ought to be equal, and in the sight of God would be equal, in contribution to such a cause.

Again, another beauty of this charity proposed for universal Christian acceptance, is the fact that it would place those who live always in the enjoyment of an abundance, in sympathetic relations with those who frequently feel the pangs of hunger, and sense the weakness that comes of insufficient food. When the children of the rich feel the lassitude and perhaps the faintness that arises from their voluntary fasting, they can better understand the meaning of insufficient food, and days of enforced fasting that must be endured by the poor, and make them more ready and willing, not only to deal kindly, but justly, with those who toil for rewards less than sufficient to meet their daily needs. It is for the Latter-day Saints to magnify this regulation of the Church, vindicate its wisdom, and demonstrate for the instruction of the world its wonderful possibilities.]

ELDER ORSON F. WHITNEY.

What "Mormonism" Stands For.—Gathering and Unity.—Things of God only to be Comprehended by the Spirit of God.—How to Obtain and Retain that

Spirit.—Obedience the Key to all Blessings.

This great gathering of God's people reminds me of a remark dropped by a reverend gentleman in a conversation between him and myself. It had devolved upon me to correct a public statement made by him, to the effect that the "Mormon" people advocate a social system destructive of the purity of the home. After I had, from this stand, corrected that statement, the gentleman called upon me and explained very courteously that he had not intended to impugn the morality of the "Mormon home." He had meant to say merely that "Mormonism," as he viewed it, destroyed the oneness or integrity of the home. He had used the word purity, he said, in the sense of oneness, and he added: "It seems to me that your system has a tendency to disunite and scatter things."

I did what I could on that occasion, and have subsequently taken pains, to correct this mistaken notion. If "Mormonism" stands for anything, it stands for the gathering, not the scattering, of things. It is for the unification of all that is good and virtuous and pure and praiseworthy. This vast congregation is a testimony to the character and results of our religion. These are the days of the gathering of Israel from their long dispersion. This is the dispensation of the fullness of times, when God has set his hand to gather in one all things in Christ, things in the heavens and things upon the earth. For this purpose the Gospel was instituted, and for this purpose it was restored in these latter days. Gathering is the great distinctive feature of the dispensation of the fullness of times.

"Mormonism" does not scatter, does not disintegrate, does not divide; it gathers, unifies, and proposes to bring together all things in Christ.

But how impossible it is to see the kingdom of God except by the Spirit of God. "Except a man be born again he cannot see" that kingdom. It does not matter how intelligent he may be, how learned, how educated, how well trained; if he have not the gift of the Holy Ghost he cannot comprehend the things of God.

I have often marveled why those great men who came in contact with the Prophet Joseph Smith, men like Stephen A. Douglas and Abraham Lincoln, men of intelligence, men of character, men whose motives were pure and worthy for the most part—why they were not converted to the Gospel—the religion that Joseph Smith preached and represented. I have often wondered why such men as Hoarce Greeley, who came here in early days and had long interviews with President Brigham Young—why he was not converted. Greeley, like Lincoln, was a good man, a great man, whose word at that time was more influential than that of the President of the United States; he was probably the greatest editor that ever lived. He came here, saw President Young, conversed with him, investigated "Mormonism," and went away and wrote a book in which he recorded his impressions of Utah and her people. He wrote in praise of the people, but he was not converted to their religion. He did not see in "Mormonism" what you and I see in it. Why? It was not because he lacked intelligence, or education, or learning, the wisdom of the world. Schuyler Colfax

came some years later; he was then Speaker of the House of Representatives; and he came again when he was Vice-President of the Nation. He also had interviews with President Young; he heard him preach in the "Old Bowery" then on this Block, and spoke there himself on the character and principles of Abraham Lincoln. But Colfax was far from converted to "Mormonism." He wrote against it, used his powerful influence against it; utterly unable to see in it what you and I recognize.

And so with this reverend gentleman to whom I have referred. He is right here among us; has studied our sacred books; has heard our preachers; has made a diligent study of our system and faith; and yet he has formed the misconception that "Mormonism," whose very sign-manual is gathering and unity, stands for and has a tendency toward division and distintegration.

The explanation is simple, after all. Spiritual things are only to be comprehended by the Spirit. "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive of the great things that God has reserved for those who wait for Him. But God hath revealed them unto us by His Spirit, for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save by the spirit of man that is in him? Even so, the things of God knoweth no man, but the Spirit of God." And the Spirit has been given to every man, woman, and child who has embraced the Gospel. All who have had faith in God, who have repented of their sins, have had their sins remitted by baptism, and have received the laying on of hands for

the gift of the Holy Ghost, are entitled to the possession of that Spirit, and it enables them to see what is hidden from the wisdom of the world.

What a precious possession! Can we afford to part with it? How and why did we become possessed of it? It was because of our obedience. Every blessing comes from God upon that principle. There is "a law irrevocably decreed in the heavens," governing the distribution of all things, spiritual and temporal; and when we receive anything from Him who is the giver of every good and perfect gift, it is because of our obedience to the principle or law upon which that blessing was predicated. Men may sit upon thrones, may preside over nations, may issue edicts or enact laws; they may go through college may become eminent; may possess all human wisdom and all worldly wealth, by virtue of their obedience to the laws governing such things; but if they ever receive the kingdom of God and the testimony of the truth, it will be because they obey the laws pertaining to these higher blessings. They can be obtained in no other way—neither obtained nor retained. Obedience is the key to it all. This is why our Savior exhorted the hearers of the word to be doers of it too, thus building upon the rock, and not upon the sand. There is no safety in any other course. We cannot receive a testimony that this is God's work, without obedience to Him, without the Spirit that rewards obedience. Neither can we retain that testimony, only by keeping God's commandments and having the Holy Spirit ever burning brightly upon the altar of our hearts.

May the Lord help us to profit,

through obedience, by all the good things that we have heard during this Conference. May he enable us to maintain ourselves firmly upon the rock where He has planted our feet, I ask it in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.

Duncan M. McAllister as clerk of the Conference.

Each and all of those named were duly sustained in the positions des-

ignated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

There is only time for one thing more, and that is an expression from this vast congregation as to their feeling relative to our conference. I move that it be the sense of this vast assembly that this has been one of the best conferences that we have ever had in the Church. (Motion seconded.) All in favor will signify it. Contrary by the same sign. I see no contrary vote, it is unanimous.

Sister Lizzie Thomas Edward, and the choir, sang the anthem, "When Thou comest to the judgment" ("Inflamatus").

Benediction was pronounced by Elder James W. Paxman.

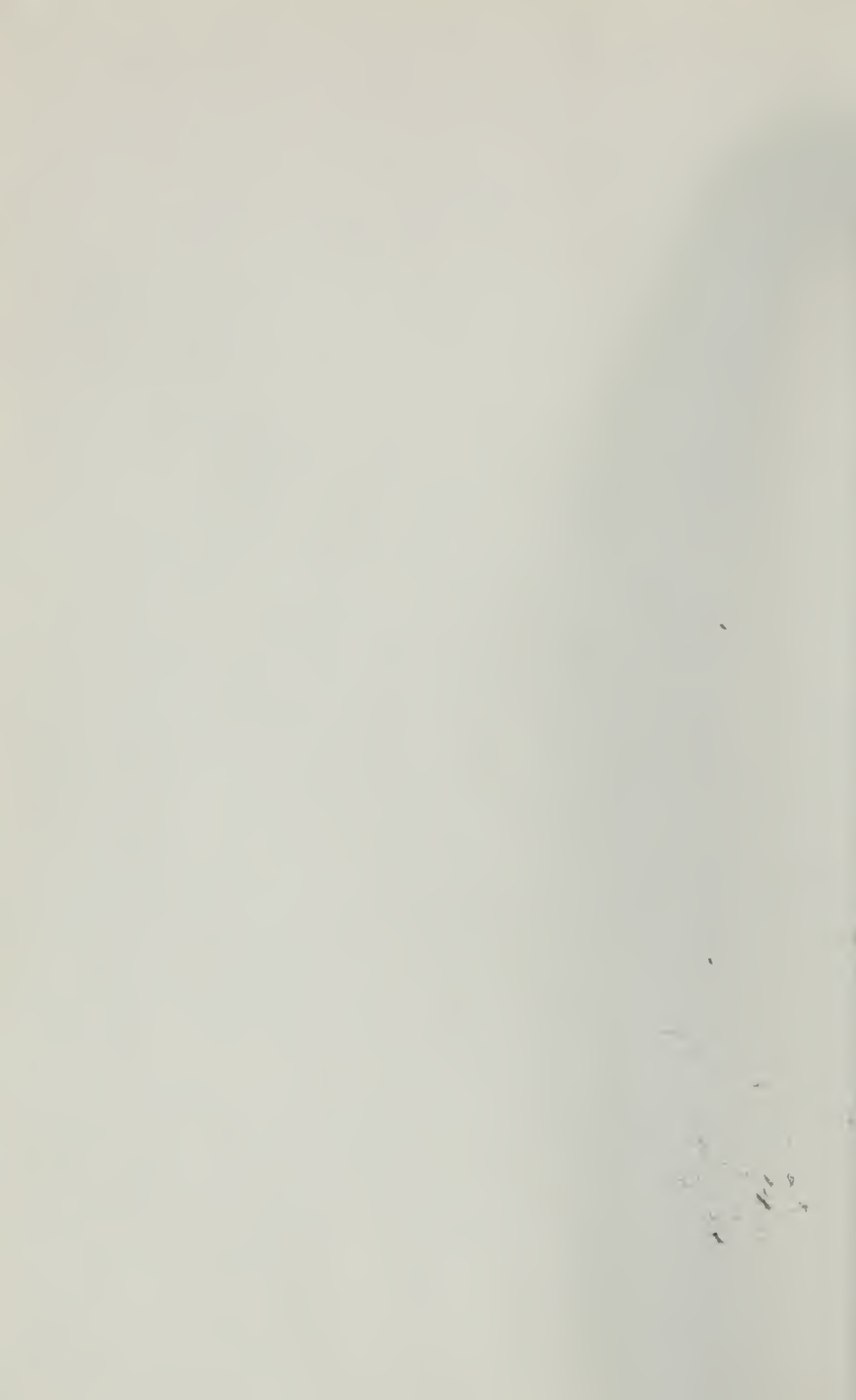
Conference adjourned for six months.

Prof. Evan Stephens, assisted by Horace S. Ensign, conducted the singing of the choir and congregation at the Conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, Fred G. Barker, and Clarence Cramer.

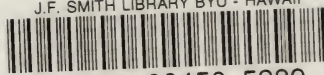
DUNCAN M. McALLISTER,
Clerk of Conference.

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